

Perfect Form of
Sikhism

(Sampooran Sikhi Saroop)



'Panth Ratan'
Giani Sant Singh Ji 'Maskeen'

Editor
Harjit Singh

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ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥



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Giani Sant Singh ‘Maskin’

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Publisher :
B. Chattar Singh Jiwan Singh
Amritsar (India)

Perfect Form of Sikhism (Sampooran Sikhi Saroop)

by

Giani Sant Singh 'Maskin'

© Publisher

ISBN : 978-93-81041-20-8

Price : Rs. 100/-

First Edition : 2011



SIKHBOOKCLUB.COM

Publisher:

B. Chattar Singh Jiwan Singh

Bazar Mai Sewan, Amritsar (India)

Ph./Fax : 91-183-2542346, 2547974, 5011003

E-Mail : csjssales@hotmail.com

csjspurchase@yahoo.com

Visit our Website : www.csjs.com

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Printed & Bound in India by :

Jeewan Printers, Amritsar. Ph. 98765-56000, 98766-66000.

*This book is dedicated
to those souls,
who are making their lives'
worldly journey successful
by living a life in the
Perfect Form of Sikhism*

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* *

Few Words

Before starting to write this book prayer was performed and Edict of Sri Guru Granth Sahib Ji was recited whose first two lines were as follows:-

ਗੁਰੁ ਸਾਗਰੁ ਰਤਨੀ ਭਰਪੂਰੇ ॥ ਅੰਮ੍ਰਿਤੁ ਸੰਤ ਚੁਗਹਿ ਨਹੀ ਦੂਰੇ ॥
ਹਰਿ ਰਸੁ ਚੋਗ ਚੁਗਹਿ ਪ੍ਰਭ ਭਾਵੈ ॥ ਸਰਵਰ ਮਹਿ ਹੰਸੁ ਪ੍ਰਾਨਪਤਿ ਪਾਵੈ ॥ ੧ ॥

(ਅੰਗ ੬੮੫)

Gur saagar ratni bharpurae. Amrit sant chugeh nahi durae.

Har ras chog chugeh prabh bhavai.

Sarvar meh hans praanpat pavai. 1.

The Guru is the ocean, filled with pearls. The Saints gather in the Ambrosial Nectar; they do not go far away from there. They taste the subtle essence of the Lord; they are loved by God. Within this pool, the swans find their Lord, the Lord of their souls. 1.

To live the life in the Perfect Form of Sikhism has been pursued by a rare Gursikh. Where Perfect Form of Sikhism is pursued, there dwells impartiality, sweetness in the speaking and intoxication in the eyes. Such a person has got a passion to sacrifice himself for the Dharam (righteousness). The completion of the Perfect Form of Sikhism was done by the ten Sikh Gurus. On achieving completion Guru Gobind Singh had said:-

ਖਾਲਸਾ ਮੇਰੋ ਰੂਪ ਹੈ ਖਾਸ ॥

Khalsa Mairo Roop Hai Khas.

Khalsa is my complete image.

The person, to whom Guru ji bestows the intelligence and understanding of the spiritual life, dealings of the precious jewels of eulogy goes on in his heart by the grace of God. Such a dealer merges with God who is the Ocean of Virtues.

Respected Giani Sant Singh Ji 'Maskeen' has particularly highlighted the Perfect Form of Sikhism. Maskeen ji had endeavoured throughout his life that whatever Divine Knowledge had been

bestowed by God to him, that should reach the pouch of the people of this world either through anecdote or through written books. It is the result of the blessing given by him, that Guru ji is Himself helping the writer to carry out this writing job.

The grandeur of Guru ji is incomprehensible and there would be very many shortcomings while understanding and writing in proper form the profound thoughts of 'Maskeen ji' about Gurmat. Therefore the readers are requested to forgive the writer. The writer is particularly thankful to those readers who guide him through telephone calls. It is hoped that this book would also be very useful to the readers. The word (page / ਅੰਗ) mentioned at the end of Gurbani Shabad is related to Sri Guru Granth Sahib Ji.

The undersigned is thankful to his friend Sardar Jaswant Singh ji for helping and translating this book of 'Maskeen ji' into English. Our aim is that the anecdotes of 'Maskeen ji' should reach all countries either in Punjabi, Hindi or English. 'Maskeen ji' had been trying through out his life that the message and sermons of Guru Nanak Dev ji should reach every nook and corner of the world for which he travelled to each and every country of the world.

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The Basic Tenets of All Religions & Guru Nanak Dev Ji Guru Angad Dev Ji

Mool Mantra is a Basic Spiritual Instruction

Ik-O-Ankaar

The only one (God), Saviour of all

Sat Naam

Truthful Reality of Existence/Eternal God

Karta Purakh

Creator

Nirbhau

Fearless

Nirvair

*Without enmity or malice
(or free from animosity)*

Akaal Moorat

Beyond Time

Timeless Form

Ajoonee

One who does

not come into womb

Saibhang

Self Existent

Gur Prasaad

By the Grace of the Guru

ਤਿਨ ਬੇਦੀਅਨ ਕੇ ਕੁਲੇ ਬਿਖੇ ਪ੍ਰਗਟੇ ਨਾਨਕ ਰਾਇ ॥

ਸਭ ਸਿੱਖਨ ਕੋ ਸੁਖ ਦੇਏ ਜਹ ਤਹ ਭਏ ਸਹਾਇ ॥ ੪ ॥

(ਦਸਮ ਗ੍ਰੰਥ, ਅੰਗ ੫੩)

Tin baedian ke kul bikhe pragattae Nanak raae.

Sabh sikhan ko sukh deae jeh teh bheae sahaae.4.

Guru Nanak appeared (took birth in 1526 Bikrami era and 1469 A.D.) in the clan of these Bedis. He provided comfort to all his disciples (called Sikhs) and helped them at all locations.4.

On the face of the earth, India is such a country which is rooted in Dharam. The life may be either social, or political or financial or

pertaining to business, Dharam exists in the foundation. The thirst for Dharam dwells in the breaths of Indians. The desire and requirement of Dharam is the essence and foundation of life. Due to this reason India is considered as a religious country in the whole world.

Many European countries have carried out large numbers of scientific experiments and they have presented new researches before the world. Similarly supermen and learned persons of India had carried on new experiments of Dharam and placed newer perceptions of Dharam in the pouch of the humanity so that man may quench his religious thirst and by communing with God he may complete his life and may attain the aim of this life.

Out of these religious experiments, Sanatan Dharam is perhaps five thousand years old. The learned persons of this Dharam have openly declared that only **"Knowledge is God"**. It can be described like this: only Light is Sun, Sun is Light only. Brightness only is Sun, Sun is only Brightness. Only Knowledge is God, only God is Knowledge. Therefore in this country only 'Ved' is God. It means that only education and knowledge is God. If knowledge is God, then ignorance is devil. Man manifests all the devilry due to ignorance only. And Divine Virtues are manifested in the life of man due to spiritual knowledge. Knowledge is God, such an impression prevailed for a very long time. Due to this reason, six Shastras, four Vedas, 108 Upnishads (Philosophical portion of the Vedas), eighteen Puranas (Hindu mythology), twenty seven Smritis (traditional codes of Hindu laws) and many other religious books came into being. Newer and newer experiments were carried out about only 'Knowledge is God.' Rishi Gautam, the writer of "Saankh" Shastar presents his perception before the world. But Gemini, the writer of Meemansa expresses his perception. Rishi Ved Vyas, the teacher of 'Vaydaant' (Hindu theology) narrates his own views to the world. Yoga of Patanjali came up before the world alongwith a new foresight. Similarly Rishi Kannad and Kapil Muni placed their perceptions before the world. Like this very many channels of knowledge flowed from which the Indians continued to quench their spiritual thirst.

Generally whatever springs up under the sway of the times, changes take place in this. To acquire knowledge, specially literal knowledge is very difficult mortification. If we look at the ancient Rishi-Munis (learned persons), they undertook very difficult

mortification. Only after that, they found out the essence of life and they revealed the same to the world. In due course it became difficult for every person to perform so much mortification. Then some modernisation took place. Thin Nihilists (Sunn-vadee / ਸੁੰਨਵਾਦੀ) like Mahatma Budh and Swami Mahavir came and they proclaimed the slogan of the *"State of salvation"*. They had based their theoretical views on compassion and non-violence. It was a very nice precept. In reality knowledge also came under the control of proudy persons and they began to pass time in argumentations and controversies. Who would win in the arguments, he would grab all the religious books of the loser. Therefore knowledge was also a weapon and it began to be used as a weapon. If the knowledge is a weapon, then it is for one's self defence. But it began to be used to dishonour the other person. Snatch other's scriptures since he had got defeated from me in knowledge and argumentation. When to win and to defeat became the aim of knowledge, then quarrels, scuffles and even bloodshed also took place.

In such times Mahatma Budh had based his theoretical views on compassion. No one would do any violence either physical or mental or financial. Man is not to be hurt from any other aspect. The world was very much impressed from Buddhism. Some states of Russia, Iran, Afghanistan, Cylon, Burma, China, Japan, Tibet, Bhutan, Laos, Combodia, Vietnam, Thailand and Nepal came under the fold of Buddhism. The theoretical views based on compassion advocated by Mahatma Budh impressed every one and Buddhism continued to spread on all sides. Side by side the non-violence theory of Swami Mahavir had also flourished. Compassion and non-violence became predominant. Then what followed?

Aggressive people began to invade this country. Powerful, oppressive and destructive-minded people began to attack this country. It is surprising that tyrants with only five hundred fighters were able to enslave this country. India came under the grip of slavery. Due to this, sway of Buddhism subsided. Buddhism was even wiped out from Afghanistan, Iran and the Russian states. Jagat Guru Shankracharya with his Monotheism and spiritual knowledge had erased Buddhism from India. He placed before the world the biographies of the ancient valiant supermen. Sri Ram Chander ji was warrior. Sri Krishna had said, "When no point of view of Dharam is

helpful, then to take up arms is also a Dharam.” Therefore Sri Ram Chander ji is bearer of bow and arrow and Sri Krishna is having “Sudershan Chakkar” (A ring-shaped weapon used by ancient Rishis or deities). Under their auspices the foundation of Dharam was again laid. But by that time India had been enslaved. In those circumstances Bhagati Lehr (path of devotion) and prayer to God came into existence. Also “Yog Mat”, a micro-form of Buddhism, came into existence. Gorakh Nath and Machhinder Nath were Gurus of Yogis. They were also Nihilists. Their theoretical views were also basically matching those of Buddhism, but the external form was different. It can also be said that the soul was of Mahatma Budh and the body was that of the ancient Indian religion, i.e. of Sanatan Mat. Buddhism impressed so much that one Gorakh-Tilla was constructed in the central Punjab, another was built in Peshawar (now in Pakistan). One more was built in Noushehra and the name of one city in India is Gorakhpur. Citizens of Nepal were called “Gorkhas”, i.e., the followers of Gorakh Nath. The whole country was impressed by Gorakh Nath. So much so that kings like Bharthari and Gopi Chand also became jogies. Even the rich persons and warriors liked the theoretical points of Gorakh Nath. Begging was the means for livelihood.

Even this Dharam could not become widespread and could not stay for long time because if all had become Bikhshus and start begging, who would give. At least some donor should also be there. In such circumstances, this country had carried out very many trials. But by and by this country was moving towards slavery. The ancient culture of the country was being erased. In extreme heat and drought, every particle of the earth demands water. The thirsty earth cries for water. This country was shackled in the slavery and got entrapped in pain and suffering. Everyone prayed to God to get him rid of his pain and suffering. Then:-

ਸੁਣੀ ਪੁਕਾਰਿ ਦਾਤਾਰ ਪ੍ਰਭੁ ਗੁਰੁ ਨਾਨਕ ਜਗ ਮਾਹਿ ਪਠਾਇਆ ॥

(ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ ੧ ਪਉੜੀ ੨੩)

Suni pukaar Daataar Prabh Guru Nanak jag mahi pathaiaa.

The benefactor Lord listened to the cries (of humanity) and sent Guru Nanak to this world. (Bhai Gurdas ji Vaar 1 Paurhi 23)

As the heated earth prays, the clouds overcast the sky and it starts

raining. The dry earth becomes verdant and greensward. The earth becomes fortunate. Similarly India became fortunate and cloud like Guru Nanak Dev rained in this country. Then He rained in the whole earth, Iran, Arab, Tibet, Bhutan and Cylon. The earlier experiments of Sanatan Dharam, Buddhism and Jain Dharam were there before Guru Nanak Dev ji. It is seen that there are four religions in Middle East, viz, Judaism (an ancient religion), Christianity, Persian and Islam. The prophets of these religions were born in the Middle-East. There are basically four religions in India also, viz., Sanatan Dharam, Jain Mat, Buddhism and Sikhism. There are hundreds of branches of these four religions as many brooks start flowing from the river independently.

The message and the sermon which **Guru Nanak Dev ji** gave to this country had been incorporated in Sri Guru Granth Sahib ji. Bhai Gurdas ji says, '*Suni pukaar Daataar Prabh Guru Nanak jag mahi pathaaiaa.*' Such a great person was needed who would fill the pouch of this country with Devotional Love and would also take off the yoke of slavery; who would cause to give them independence and also make them yearn for independent life; who would save the culture of the country and may also keep the earlier experiments of the religion in tact. Such a great person in the form of Guru Nanak Dev ji manifested in this country. The writer of Janam Sakhi (Biography of Guru Nanak Dev ji) describes this in the following words.

***Samat pandran sai chhabis pragtey jagat udharan ees,
Kartik rutt thitt puranmashi, shubh nachhatar,
shubh lagan parkashi.***

Aradh raen beeti ghat jab Nanak janam lioo kalu ghar.

Respected Guru Nanak Dev ji had taken birth in the house of father Kalyan Dass in Talwandi (Now in Pakistan) at mid-night.

***Pratt bhaee prohibit bulwaeyaa
Hari Dyal teh naam suhaiya.***

At early dawn Pandit Haridyal, the renowned family priest was called to observe the child. He said on seeing the child:-

Ih balak raein sir raieaa.

This child would be king of the kings and saint among the saints and most learned among the learned persons:-

***Ih balak jogan sir jogi. Ih balak hai prem biogi.
Chhatarpati hon is ke dass, ih balak subh gun ki rass.***

This old priest placed his head at the feet of this newly-born child. He said that I am fortunate to have the glimpse of such an icon in my life who would brighten every heart, show the path of life and commune the persons who had gone astray from God. Pandit Haridyal had forecast such a prediction.

Sometimes it happens like this. When a very big lamp is lighted, its light spreads on all sides. He, who is having perceptive eyes, can see such a brightness. As, on the day Mahatma Budh had taken birth, an old Yogi of about eighty or eighty five years age came from the Himalayas to have the glimpse of the newly-born child and reached at the gate of the palace. He was quite famous. King Shudhodan came to know that one Yogi from the Himalayas had come to see the child. The king came at the gate and welcomed and bowed to the Yogi. The king said, 'Yogi Raj! You could have called us and we would have gone there. You have taken so much trouble to come here.' He replied that it was not like this, one should come himself to have the glimpse of such a child who has taken birth in your palace. As instructed by the Yogi, King Shudhodan brought the child and the old Yogi placed his head on his feet. But he wept also, Shudhodan said that some ill omen has happened and this child is not in proper order. Yogi said that it is not like that, this child is the light of the world. He would sprinkle sweetness on the world. He would distribute bliss. The king asked the reason for his weeping. Yogi replied that when the flower would blossom and spread fragrance, I would not be alive, my life would remain bereft of that fragrance. But it is alright, I have at least the glimpse of the 'bud'. The world would view the blooming flower and would be perfumed by the fragrance.

Therefore when such souls come into the world, some perceptive persons come to know. Haridyal had come to know that he had come to redeem the world. And it happens like this:-

Jab jab hoai Dharam ki haani.

Great poet and Bhagat Tulsi Dass says:-

***Jab jab hoai Dharam ki haani, badey asur adham abhimani.
tab tab prabhu vivad dhar sarira, harey kirpanidh sajan
peera.***

To this Guru Gobind Singh ji says like this:-

Jab jab hoai arishat apara, tab tab deh darat Avtara.

The writer is going to describe in detail in how many forms respected Guru Nanak Dev ji had given his imprint. Guru Nanak Dev ji had left the imprint of his childhood on the children. Elders were also impressed.

There is a very grand Gurudwara called, "Bal Leela" in Nankana Sahib (Now in Pakistan). While playing with the children, what game was played? He would meditate and repeat God's Name and cause the other children to do so. Whereas we see that the meditation of many people is only a play, as described by Bhagat Kabir ji:-

ਮਾਥੇ ਤਿਲਕੁ ਹਥਿ ਮਾਲਾ ਬਾਨਾਂ ॥ ਲੋਗਨ ਰਾਮੁ ਖਿਲਉਨਾ ਜਾਨਾਂ ॥ ੧ ॥

(ਅੰਗ ੧੧੫੮)

mathae tilak hath maala baanaan.

logan Raam khilouna jaanaan.1.

Some apply ceremonial marks to their foreheads, hold malas in their hands, and wear religious robes. Some people think that the Lord is a play-thing.1.

Children play with toys and every thing is toy only in the vision of children, even if it is God. But in the vision of Guru Nanak Dev ji, game was also meditation of God. He meditated and caused the other children to do so. While repeating "Sat Naam" all would get exhilaration. Guru ji would go into contemplation. Guru ji had given such an imprint of his childhood to the world. Guru ji named the religion he established as 'Sikh'/ Sish. 'O' Man! There are a lot of things to learn in the world, only the eagerness for learning should remain present upto the last breath. In the later stages "Sikh" was made "Singh" and then afterwards Singh was called "Khalsa". **Sikh, Singh, Khalsa**. Such a 'Form' was put in the pouch of the humanity by respected Guru Nanak Dev ji.

When he grew up, father Kalyan Dass caused him to study under the family priest. He told Guru ji to write "Urha" (ਉੜਾ) the first letter of the Panjabi script or Gurmukhi script and the family priest first wrote himself. From this it becomes clear that this script had existed even before Guru Nanak Dev ji. Proper proofs have been gathered that it is thousands years old script. Guru Nanak Dev ji had only revitalized it and then adopted it. Therefore it was called Gurmukhi script. Bawan Akhri (ਬਾਵਨ ਅੱਖਰੀ / Alphabet consisting of a form of poetry) of Bhagat Kabir ji had been incorporated in Sri Guru Granth Sahib. It

starts with letter Urha. These letters have also been discovered in the ancient ruins, especially in Russia. Therefore this script is very ancient.

The family priest wrote letter Urha on a small plank and gave to Guru Nanak Dev ji and told to read and to commit to memory that it was Urha and then write. Guru ji asked the family priest the meaning of Urha. He replied that Urha had no meaning. One letter had got no meaning. Complete word is formed by combining two or three or four letters and that word had got some meaning. One letter had no meaning. Guru ji said that it had got suggestive meaning. One letter could also point towards some direction. As man may make proper use of hands and feet, proper direction could be taken from the letters, i.e., suggestive meaning. The teacher said that there was no suggestive meanings.

Now-a-days it is seen that big names are expressed only by suggestive letters in the world. For United States of America only U.S.A. is said. United Kingdom is said as U.K. The country is enshrined in one letter.

One letter also contains some emotions. One letter not only points towards country, but also manifests some desires and also points towards Divine knowledge and God. Hint of Allah (God) can be taken from 'Alaf' (first letter of Persian script). Hint of Oankar can be taken from Urha (ੴ). As Guru Nanak Dev ji preaches only Oankar from Urha (ੴ). When the teacher said that one letter had got no meaning, Guru ji said that if this Urha (ੴ) was meaningless, then I would not study meaningless letters and he stood up. When he was about to go, the teacher held his arm and said that his father, the Patwari (Village Registrar) had sent him to study from me and not to teach me. He again reiterated that Urha (ੴ) had no meaning because one letter did not have any meaning. Respected Guru Nanak Dev ji insisted that one letter did have meaning and you did not know. The teacher replied that then he should tell me. Guru Nanak Dev ji had enunciated Gurbani "Patti Likhee" (ਪੱਟੀ ਲਿਖੀ) then and there only in which meaning of every letter of the Panjabi script were described. All this Bani is incorporated in Guru Granth Sahib like this:-

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਪਟੀ ਲਿਖੀ
Raag aasaa mehalaa 1 pattee likhee

Raag Aasaa, First Mehl, 'Patee Likhee'

The Poem Of The Alphabet:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Ik Oankaar Satgur Prasaad.

One Universal Creator God. By The Grace Of The True Guru:

ਸਸੈ ਸੋਇ ਸ੍ਰਿਸਟਿ ਜਿਨਿ ਸਾਜੀ ਸਭਨਾ ਸਾਹਿਬੁ ਏਕੁ ਭਇਆ ॥ (ਅੰਗ ੪੩੨)

Sasai soe srisatt jin saajee sabhanaa saahib eaek bhaeiaa.

Sassa: He who created the world, is the One Lord and Master of all.

From each and every letter Divine motivation can be taken. From each and every letter hint towards virtuous deeds can be taken. Every letter can incline a person towards goodness. When some words are spoken, it is ultimately a combination of letters only:-

ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥ ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥

ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥ ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥ (ਅੰਗ ੪)

Akhri naam akhri salah. Akhri giaan geet gun gaah.

Akhri likhan bolan ban. Akhra sir sanjog vakhan.

From the Word, comes the Naam; from the Word, comes Your Praise. From the Word, comes spiritual wisdom, singing the Songs of Your Glory. From the Word, come the written and spoken words and hymns. From the Word, comes destiny, written on one's forehead.

The entire knowledge, their names, places of residence and their pronunciation is dependent upon letters. The complete word is made by combining the letters. The world can be understood or caused to understand by these only. Man does not utilize the hands and feet to do wordly jobs so much, as much he uses his tongue. All the mortification to reach God depends upon tongue only for reciting and meditating. Therefore Guru ji said how it was possible that one letter did not have any symbolic meaning. Guru ji wrote the Bani "Patti Likhee (ਪੱਟੀ ਲਿਖੀ) and also wrote the symbolic meaning of every letter and asked the teacher to read. This old teacher also bowed in front of Guru ji and told father Kalyan Dass, the Patwari his inability to teach that child. Rather he had taught me. He further advised Patwari ji not to admit

him in any school. He had come to the world to educate people and not for studying himself. He was a spiritual guide who had been adorned and decorated by God. He had come to tell some thing to the world. Father Kalyan Dass was disappointed that (Guru) Nanak could not study.

Therefore he told Guru ji to take buffaloes to the fields for grazing. He should do at least some domestic job and should not waste time uselessly. Now he was grazing the buffaloes. Since he had meditated throughout the last night, during the day he went to sleep under the shade of a tree. As Sun moved, the shade of the tree moved away from the face of Guru ji. It was the month of Baisakh (April-May) and hot weather. Sunlight began to fall on the face.

Since the ancient times, it had been understood in India that some animals are just like human beings. Their minds do work. Many men are just animals only:-

ਕਰਤੂਤਿ ਪਸੂ ਕੀ ਮਾਨਸ ਜਾਤਿ ॥ ਲੋਕ ਪਚਾਰਾ ਕਰੈ ਦਿਨੁ ਰਾਤਿ ॥ (ਅੰਗ ੨੬੭)

kartut pasu ki manas jaat. Lok pachara karai din ratt.

They belong to the human species, but they act like animals. They curse others day and night.

There is a maximum possibility of cow becoming man in her next birth. The same is the case about peacock, horse, elephant and snake also. These animals have lived always in the company of saints and pious persons. Many proofs are available also that elephant, cow, snake, and horse are emotional and responsive. Many times they have got religious feelings and remain communed with God. They also meditate on the name of God mentally at many times. Guru Teg Bahadur ji had mentioned again and again about one elephant:-

ਜਬ ਹੀ ਸਰਨਿ ਗਹੀ ਕਿਰਪਾ ਨਿਧਿ ਗਜ ਗਰਾਹ ਤੇ ਛੂਟਾ ॥

ਮਹਮਾ ਨਾਮ ਕਹਾ ਲਉ ਬਰਨਉ ਰਾਮ ਕਹਤ ਬੰਧਨ ਤਿਹ ਤੂਟਾ ॥ ੨ ॥

(ਅੰਗ ੬੩੨)

jab hi saran gahi kirpa nidh gaj garah tae chhutta.

mehma naam kaha lo barno raam kehat bandhan tih tutta.2.

As soon as the elephant took to the protective Sanctuary of the Lord, the ocean of mercy, he escaped from the crocodile.

How much can I describe the Glorious Praises of the Naam?

Whoever chants the Lord's Name, his bonds are broken.2.

This is the anecdote of the elephant. Bhai Gurdas ji has also mentioned:-

ਦੁਖਿਤ ਗਜਿੰਦ ਅਰਬਿੰਦ ਗਹਿ ਭੇਟ ਰਾਖੈ,

ਤਾ ਕੈ ਕਾਜੈ ਚਕ੍ਰਪਾਨਿ ਆਨਿ ਗ੍ਰਸੈ ਗ੍ਰਾਹ ਜੀ॥

(ਭਾਈ ਗੁਰਦਾਸ ਜੀ)

dhukhat gajind arbind geh bhaett rakhai

ta kai kajai chakrpan aan grasae grah jee.

When Mahatma Budh was doing penance, one elephant was doing service to him. He used to pluck and bring fruits from the tall fruit-bearing trees. He used to fill the Karmandal (A container with top handle) with water from the stream Niranjna and bring. When Mahatma Budh used to sit at night for meditation, that elephant used to keep a watch by going round on all sides so that no beast may attack Mahatma Budh. After the success of the spiritual mortification, when Sidharath became Mahatma Budh and after leaving the forest began to go, this elephant writhing in pain breathed his last.

All the Buddhists worship the elephant. All the Hindus worship cow and peacock. Snakes are regularly worshipped in India, Japan and China. There is a snake around the neck of god Shiva. A huge python had spreaded his hood over Mahatma Budh during torrent rain so that water may not fall on the face. When bright sunlight began to fall on the face of Guru Nanak Dev ji, one python came and casted the shadow of his expanded hood over the face of Guru ji. The passers-by thought that (Guru) Nanak Dev ji was not sleeping. The snake had stung and he had died. But one mystical person was also residing in Talwandi. He was Rai Bulaar, the Lord of Talwandi. Kalyan Dass, the father of Guru ji, was Patwari, his subordinate. When he passed that way, he dismounted from his horse and bowed before Guru ji. He thought that (Guru) Nanak was such a person on whom python was giving shade by expanding his hood in stead of stinging and killing. The incident of python giving shade on the face of Guru Nanak Dev ji spreaded in the whole town. There were some perceptive eyes which began to look at Guru ji in a different manner and some respect for Guru ji also developed. But father is after all father only. His relation is of affection only. Father wants his son to become competent in every respect and he should be well off, knowledgeable and powerful. This was also the desire of father Kalyan Dass. When the residents of Talwandi began to give respect and veneration, father Kalyan Dass

was not pleased with this. He rather felt grieved. He thought that his son was not business man and was a saint. Although saint is a great and top most dignitary of the humanity, yet parents do not want their son to be a saint. Both father Kalyan Dass and mother Tripta wanted their son to be a successful business man. But Guru Nanak Dev ji had an ambition to commune the people with God and also himself to remain in meditation. Guru ji made this the aim of his life. Therefore he tried to commune the people of India, Afghanistan, Iran, Arab, Russia, Tibet, Bhutan, Sikkim, Cylon and China with God by undertaking extensive tours in these countries. The existence of historical Gurudwaras through out the world is the evidence of these preaching tours.

When Guru Nanak Dev ji had come of age, father Kalyan Dass thought that his son could not study and also could not properly do grazing of the buffaloes and farming. It would be better if he was put in some business. In those times, the currency was of silver coins. One rupee coin had a great value. He gave twenty rupees to Guru ji and told Bala to accompany. Both had gone to do business. Every one does business of one type or the other. There are various types of things in every shop and the business is going on. Bhagat Kabir ji describes this as given below:-

ਕਿਨਹੀ ਬਨਜਿਆ ਕਾਂਸੀ ਤਾਂਬਾ ਕਿਨਹੀ ਲਉਗ ਸੁਪਾਰੀ ॥
ਸੰਤਹੁ ਬਨਜਿਆ ਨਾਮੁ ਗੋਬਿਦ ਕਾ ਐਸੀ ਖੋਪ ਹਮਾਰੀ ॥ ੧ ॥
ਹਰਿ ਕੇ ਨਾਮ ਕੇ ਬਿਆਪਾਰੀ ॥
ਹੀਰਾ ਹਾਥ ਚੜਿਆ ਨਿਰਮੋਲਕੁ ਛੂਟਿ ਗਈ ਸੰਸਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥

(ਅੰਗ ੧੧੨੩)

kinhi banjiaa kaansi tanba kinhi loug supari.
santahu banjia naam gobid kaa aisee khaep hamari.1.
har kae naam kae biaapari.
hira haath charriaa nirmolak chhoot gae sansari.1.rehaao.
*Some deal in bronze and copper, some in cloves and betel nuts.
The Saints deal in the Naam, the Name of the Lord of the Universe.
Such is my merchandise as well.1. I am a trader in the Name of the
Lord. The priceless diamond has come into my hands. I have left
the world behind.1.Pause.*

Bhagat Kabir ji says that he is a trader of God's Name doing business of God's Name. On the way Guru Nanak Dev ji saw about 25

sadhus sitting in gratitude though they were hungry for the last couple of days. Though they could not get food, yet they remained engrossed in meditation. Though their minds were meditating, yet their bodies needed food. Guru ji got prepared pancakes, fried round cakes and vegetables with the twenty rupees which were given by his father for doing business. The food, thus prepared, was served to those hungry but meditating sadhus. This tale has become prevalent in the Sikh world that Langars (free food) are going on in all the Gurudwaras of the world as a result of the food served to those hungry sadhu with those twenty rupees by Guru Nanak Dev ji. So much is the blessing. There is a saying, '**Aan daan mahan kalyan**'. There is no Gurudwara where Langar (Free Kitchen-as per Sikh tradition) is not served to one and all. This foundation was laid by Guru Nanak Dev ji. Hungry persons are in the front and money is in the pocket. Serve them the food, otherwise the money is of what use. Guru ji returned quietly. Bala, the companion of Guru ji, told father Kalyan Dass that the twenty-rupees had been spent by your son like this. Kalyan Dass became furious as any father would. Leave aside profit, he has even wasted the capital. He came out. Guru ji was sitting under a tree. Kalyan Dass slapped Guru ji twice. However Guru ji's elder sister Baibai Nankee came in between and got him released. Who may tell Kalyan Dass that such a bargain had taken place, the prosperity of which would continue till the world lasts and this is continuing. Kalyan Dass had asked what business you had done. Guru ji replied that he had done "True Bargain" (ਸੱਚਾ ਸੌਦਾ). Where this incident had taken place, there "Gurudwara Sacha Sauda" exists which is now in Pakistan and is reminding those twenty rupees due to the blessing of which the whole world is eating at present.

Father Kalyan Dass was disappointed. Then he thought that (Guru) Nanak had grown young and may be married. Then perhaps he would become a responsible person and may start doing work. He was engaged with Bibi Sulakhani, the daughter of Moola Khatri of Batala, a town in District Gurdaspur of Punjab. She was really a goddess of virtuous character who was engaged to the Superman of Kaliyug. The marriage procession proceeded but friends and relatives were less and sadhus, saints, yogis and ascetics were more in this. When the marriage procession reached Batala, Moola Khatri was disappointed to realize that the bridegroom was a saint, that was why so many saints

had come in the marriage procession. His mind changed since he had engaged his daughter at an improper place. A cot was laid near such a wall which was likely to fall and Guru ji was made to sit there. The wall would fall on Guru Nanak Dev ji and the relation will come to an end. Guru ji remained sitting for a long time but the wall did not fall. Then Moola hinted to cause some one to push the wall. When some one tried to push the wall, Guru Nanak Dev ji spoke very loudly that this wall will not fall and this would remain a token of our marriage till the world lasts. Even now that wall exists in Batala and a beautiful Gurudwara "Kandh Sahib" adorns that wall.

There is a partnership of name between Guru Nanak Dev ji and his elder sister: Baibai Nankee and Guru Nanak. It is surprising that there is a partnership of names as well as of hearts and views.

The first child was born at the maternal house. The maternal grand mother loved the child very much and said that she was of 'Nankay' (maternal grand parents) and named her "Nankee". This name was not given according to the prevalent customs, but it was uttered by the maternal grand mother instinctively. The second child was born in "Rai-Bhonaee di Talwandi" after a gap of about seven years. The innocent infant was put in the lap of Nankee by mother Tripta ji and she said that he is "Nanak" the brother of sister Nankee.

The linguists and grammarians interpret (ਨਾਨਕ as ਨਾ-ਅਨਿਕ) Nanak as Na-Anik, within whom there is no diversity or multiplicity. He, who sees one, listens One, thinks about One, talks about One and communes with One, his name is Nanak.

Father Kalyan Dass got frustrated in his every effort. By now Nankee had been married and was residing in Sultanpur. Guru ji was sent to her. Her husband Bhaeaa Jai Ram got him appointed in the service of Nawab of Sultanpur, who employed Guru ji as a Grocer (ਮੋਦੀ) to run the storehouse (ਮੋਦੀਖਾਨਾ). Guru ji began to manage the store house. The employees of the store house were each to be given five Dharhi (a five seer weight) of ration. These measuring weights are even now lying in Sultanpur. One day Guru ji became so much ardent that he was measuring the provisions in the balance and was counting: one, two, three....After reaching upto ten, he was uttering eleven, twelve. On reaching thirteen (ਤੇਰਾਂ) which also means Yours) he communed with (ਤੇਰਾ) Tera, i.e., with You (God). Meditation of many persons is counting only. But the counting of Guru Nanak Dev ji is

meditation also. Your, Your, Your (Tera, Tera, Tera). He continued weighing for the entire day and uttering Tera, Tera, and giving to all the customers without distinction. Counting was abandoned and saying Tera, Tera continued. When every thing belongs to God, how Divine store would be finished. This business of Tera, Tera continued till evening. The news reached Nawab that his provision store (ਮੋਦੀ ਸ਼ਾਨਾ) had been squandered by his Modi. He was not counting and was uttering Tera, Tera only. The Nawab came running and was astonished to see that the Provision Store was full as before and there was no shortage. Nawab bowed and prostrated. Guru Nanak Dev ji had taught us how to do meditation while doing work or business and he had established Sikh religion which literally means you have to learn till death. There is enough to learn and one should consider that he knows nothing, at least about Truth. If the knowledge gained by man in his entire life is gathered, it would not be more than one spoonful of water of the ocean. The life is limited and knowledge is limitless. There is no place for pride in Sikh religion established by Guru Nanak Dev ji since he has to learn only. The person, having a feeling that he does not know every thing, can not be proudy and proudy can not be a Sikh.

Every day Guru ji would sit at the bank of the brook (ਵੇਈ) and would look upon the world. Heated, enraged and groaning human world would become visible to him. One day he was sitting in such thoughts and Nawab of Sultanpur passed that way. He dismounted from his horse. After formal greetings he said to Guru Nanak Dev ji that you say that Allah (Name of God in Islam) and Ram (Name of God in Hindu religion) are one and the same. The basic point placed by Guru ji before the world is that "God is One". If even He is not One, and are two, three or four, then there can not be unity in the world. There can not be any unity on the basis of caste because caste of all the people is not one. There can not be any unity on the basis of race, because the race of all human beings is not one. Form and colour are not the same. There can not be any unity on the basis of the name of the country because there are separate countries in the world. There can not be any unity on the basis of religion because every one's religion is different. Without unity there can not be peace, comfort and bliss.

The first revelation uttered by Guru Nanak Dev ji was "ONE". The Bani of respected Sri Guru Granth Sahib begins from "ONE".

This is the only religious scripture of the world whose words start from "ONE". The basic message of respected Guru Nanak Dev ji is to discover "ONE" from the diversity of the entire universe, and to determine that "ONE" in the diversity. This only is the Dharam.

Unity can be achieved on the name of that "ONE" only and not on the name of religion, caste, race and human being. The races, countries, castes and religions are separate but God is not separate. As Sun is common for the whole world. There can be different names for Sun, viz., Bhan, Ravi, Khursheed, Aftaab. But no one calls: Chinese Sun, Japanese Sun, Indian Sun, Pakistani Sun or American Sun. It is Sun only and is for all. Which can be divided, may be a lamp and not Sun. Which is Sun, that can not be divided. God is not mine only. Which is mine, is not God also. He is of all. His Names can be different as Gurbani says:-

ਕੋਈ ਬੋਲੈ ਰਾਮ ਰਾਮ ਕੋਈ ਖੁਦਾਇ ॥ ਕੋਈ ਸੇਵੈ ਗੁਸਈਆ ਕੋਈ ਅਲਾਹਿ ॥ ੧ ॥

(ਅੰਗ ੮੮੫)

koe bolai raam raam koe khudaae,
koe saevai guseeaa koe alaahi.1.

*Some call Him, 'Raam, Raam', and some call Him, 'Khudaa-i'.
Some serve Him as 'Gusain', others as 'Allaah'.1.*

Someone says Allah, some one says Gusainee, some one says: Ram, some one says: Raheem, some one says: Madhou and some one says: Madhusudan. Respected Guru Gobind Singh ji had mentioned very large numbers of His Names:-

ਪ੍ਰਭਜੂ ਤੋਕਹਿ ਲਾਜ ਹਮਾਰੀ ॥

ਨੀਲ ਕੰਠ ਨਰਿਹਰਿ ਨਾਰਾਇਣ ਨੀਲਬਸਨ ਬਨਵਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥

ਪਰਮ ਪੁਰਖ ਪਰਮੇਸ਼ੁਰ ਸੁਆਮੀ ਪਾਵਨ ਪਉਨ ਅਹਾਰੀ ॥

ਮਾਧਵ ਮਹਾ ਜੋਤਿ ਮਧੁ ਮਰਦਨ ਮਾਨ ਮੁਕੰਦ ਮੁਰਾਰੀ ॥ ੧ ॥

ਨਿਰਬਿਕਾਰ ਨਿਰਜੁਰ ਨਿੰਦਾਬਿਨੁ ਨਿਰਬਿਖ ਨਰਕ ਨਿਵਾਰੀ ॥

ਕ੍ਰਿਪਾਸਿੰਧ ਕਾਲ ਤ੍ਵੈ ਦਰਸੀ ਕੁਕ੍ਰਿਤ ਪ੍ਰਨਾਸਨਕਾਰੀ ॥ ੨ ॥

ਧਨੁਰਪਾਨ ਧ੍ਰਿਤ ਮਾਨ ਧਰਾਧਰ ਅਨਿ ਬਿਕਾਰ ਅਸਿ ਧਾਰੀ ॥

ਹੈ ਮਤਿ ਮੰਦ ਚਰਨ ਸਰਨਾਗਤਿ ਕਰਿ ਗਹਿ ਲੇਹੁ ਉਬਾਰੀ ॥ ੩ ॥ ੧ ॥

(ਦਸਮ ਗ੍ਰੰਥ, ਅੰਗ ੭੧੦)

prabhjoo tokeh laaj hamari.

neelkanth narhar naraein neelbasan banvari.1.rehaou.

param purakh parmaesar suamee pavan poun ahaari.

madhav meha jot madhu-mardan man mukand murari.1.
 nirbikaar nirjur nindrabin nirbikh narak nivari.
 kripasindh kaal trai darsee kukrit pranasankari.2.
 dhanarpan dhritman dhradhar anbikar asidhari.
 hou matmand charan sarnagat kar geh laehu oubari.3.

Guru ji has mentioned ten, ten names in each line. Guru Nanak Dev ji openly says:-

I am a sacrifice to all Your Names. You are called: Allah, Ram, Raheem, Bhagvan, Waheguru, Kartar, Sat Naam. 'O' Perfect God! I am a sacrifice to all Your Names. He is the first superman of the world whose Bani begins from "ONE", whose Divine Knowledge starts from "ONE". The first letter of Sri Guru Granth Sahib ji is "ONE". ੴ Ik Oankaar. That "ONE" The only one (God), Saviour of all. Procreation, Up bringing and Destruction are taking place from that "ONE" we have to commune and confain with 'ONE' only. This had been the conduct of Guru Nanak Dev ji through out his entire life.

After dismounting from his horse, he said, "Nanak ji", you say that Allah and Ram is 'ONE'. Guru ji replied what is the doubt in this. Names are different, but "He" is 'ONE' only. Nawab said that if it was so, then it was the time for praying in the first watch of night (ਦਿਸ਼ਾ ਦੀ ਨਮਾਜ਼). Summons for prayer had been done. Come, pray with us in the mosque. Guru ji stood up, wore the shoes and said let us go. In reality till this day Nawab had dealt with vulnerable persons. He had not dealt with any spiritual prophet. He was astonished to see Guru ji ready to go. They reached the royal mosque of the Nawab. There were Imam, some servants and Nawab. Guru ji also stood in the line. Prayer of Isha is prayed between 8 P.M. to 9 P.M. (Night). The other four prayers are: Fazar Prayer is prayed at dawn i.e. 4 AM to 6 AM. Jouhar Prayer is prayed at about 1PM to 2 PM (Afternoon). Asar Prayer is prayed between 4PM to 5 PM. Magrab Prayer is prayed between 6.30 PM to 7.30 PM (Evening). The above mentioned time is according to the seasons. The news of going of Guru ji to the mosque of Nawab for Prayer spreaded in Sultanpur like a wild fire. Sister Nankee laughed since she knew the miracles of Guru Nanak Dev Ji.

Imam initiated the Prayer. All went in prostration but Guru ji remained standing. Nawab stealthily saw that Guru Nanak Dev ji was not prostrating again and again and was not praying. After the completion of the Prayer, Nawab said that you had agreed to pray

with us but you had not taken part in the prayer. "Ram and Allah are one" was a talk only. Guru ji replied to Nawab that I remain firm in my promise to pray with you. But you were buying horses in Kabul (Capital of Afghanistan), I did not want to buy horses. In reality, Nawab had sent two persons to Kabul to buy horses. Kabul had been a market of horses since the ancient times. During the months of Sawan and Bhadron (July to September) a very big market is arranged. Guru Hargobind Sahib had also sent Bhai Gurdas ji along with five Singhs when the horses were required. Every year horses from Iran, Iraq, Khurasaan, Turkistan, Uzbekistan and horses of decent breed from Afghanistan come for sale in the Kabul market. Since Nawab had sent two men to buy horses, his mind was in the horses that his men would be bringing. Guru Nanak Dev ji said that I wanted to pray with you but you had gone to Kabul to buy the horses. I would not buy horses. Nawab felt very much ashamed. Really very few persons do the meditation of God and the mind of a rare person communes with God. Otherwise people buy only horses in Gurudwaras, temples, mosques and churches and also sell. The attention of a rare person conjoins with God. Nawab bowed. Guru ji told him that the prayer is of the mind only. Without mind with God, prayer is of no use.

After this Guru ji observed the condition of the world. Then he had tried to redeem the world by undertaking four religious tours in the four main directions. According to the historians, Guru Nanak Dev ji had undertaken 82 thousand miles of journey on foot. He travelled throughout India and visited 68 pilgrimage centres, and went to Nepal, Sikkim, Bhutan, Tibet, Russia, Afghanistan, Iran and the whole Arab and then visited Cylone, Burma, some parts of China. This is the travelogue of Guru Nanak Dev ji. The question arises why he undertook so much journey. Why he had not remained at home in peace? Whereas his father had been advising, his mother had been weeping and his sister had been causing him to understand to stay at home. His wife, Sulakhani and two innocent children had desired that he should stay at home. But Guru Nanak Dev ji had continued to travel in various countries. Why? When some rational person asks the writer this question, he replies that the mind of Guru Nanak Dev ji was very much in pain. Then they ask in astonishment how a grieved person can bestow comfort?

Guru ji was not having any personal pain or suffering. It was the

suffering of the world. A child is ill and is restless. Due to this suffering, he is not getting sleep. But the mother is also not getting sleep and is sitting by his side. Here any rationalist may say that the child is having fever and not the mother. She should sleep in peace. Not so! The fever that has afflicted the body of the child, the same fever has afflicted the mind of the mother. Mother has taken that fever on her mind. She is suffering in her mind. She remained awake the whole night and kept serving the child. Similarly the pain and suffering of the humanity had stayed in the mind of Guru Nanak Dev ji. How could he live in peace at Talwandi or Sultanpur. The pain, restlessness and anxiety of the world took him from place to place. During these travels sadhus, ascetics, nawabs, businessmen, kings and even thieves, swindlers and devils had met him. He went on putting alms of God's Name in the wallets of all. He kept advising everyone to meditate on True Name and continued to transmute their faults into virtues.

He continued with his travels and reached Baghdad where a commemorative Gurudwara built in his honour exists. There was a camp of Peer Dasatgeer, an Iranian mendicant in Baghdad. Literal meaning of Dasatgeer is helper or supporter. He was so much impressed from the grandeur of respected Guru Nanak Dev ji that he kept Guru ji for seventeen days as his guest of honour. He got constructed a new rostrum and caused Guru ji to be seated on it and he himself sat below. This rostrum exists even now as a memorial. There is a small plank affixed on the rostrum which Peer Dastgeer got fixed. Hijree Samvat (Muslim Era which began on 16th July 622 A.D.) had been written on it which matches with that given in Janam Sakhi (Biography of Guru Nanak Dev ji). Photos of that plank have been published in various places and in books. Many people have had a glimpse of that plank, on their visit to Baghdad. The writer had also got the opportunity twice to go there. Arabic words are written on it. Any person knowing Urdu or Persian can read it. But the text written below is five hundred years old Arabic language. Though it can be read but it is difficult to interpret. Languages undergo change in their forms. But even then this has been got translated from some elderly educated persons. At the top is written in thick words:-

Rabul Mazid Hazrat Baba Nanak.

Any persons knowing Urdu or Persian can read this. Below this

there are five lines. Punjabi Translation of these lines as published is given below:-

Rabul Mazid Hazrat Baba Nanak lthey Aaai.

Ohna di kadambosi naal Arb di tapdi hoee.

Zameen chon Aabey Hazat Da Chashma Phutiaa,

Dharti sar-sabaz hoee, Sabzeh zaar hoee, Gulzar hoee.

Exalted Divine Hazrat Baba Nanak came here. By the touch of his feet, the spring of Nectar erupted from the heated earth of Arab.

The earth became verdant, greensward and garden.

These lines have been written in a poetic style which are expressing how the residents of Baghdad were communed with God. Divine gift was put in their pouch.

By continuing the travel, Guru ji reached (ਖਾਨਾ-ਕਾਅਬਾ) Khana Kaaba (Great Mosque at Mecca) for the pilgrimage of which all Muslims reach. Being tired and exhausted for the whole day, he went to sleep. Bhai Gurdas ji says:-

ਜੀਵਣਿ ਮਾਰੀ ਲਤਿ ਦੀ ਕੇਹੜਾ ਸੁਤਾ ਕੁਛਰ ਕੁਛਾਰੀ॥

(ਭਾ.ਗੁ.ਜੀ., ਪਉੜੀ ੩੨ ਵਾਰ ੧)

javin mari latt di kaeharraa sutaa kufar kufari.

The qazi named Jivan kicked him and asked who was this infidel enacting blasphemy.

Who is this infidel sleeping by keeping his feet towards the House of God. First he had said infidel and then he kicked in the chest. The icon of humility, the idol of modesty, the form of Divine Knowledge and a soul immersed in God's name says with folded hands, "Saanee ji, turn my feet towards that side, on which side God is not present". Bhai Gurdas ji says:-

ਫਿਰਿਆ ਮੱਕਾ ਕਲਾ ਦਿਖਾਰੀ॥

Firiaa maakaa kalaa dikhaaree.

Behold the miracle, the whole of Mecca seemed to be revolving.

All the Qazees (Mohammedan's Magistrates) and the pilgrims to Mecca became helpless to pay obeisance to Guru Nanak Dev ji and prostrated before Guru ji. Guru Nanak Dev ji had given the message to Muslims that God is Omnipresent. After greening the Arab country, and blessing Iran, Afghanistan and Russia, Guru Nanak Dev ji preached Truth at the sixty-eight pilgrimage centres of India like

Haridwar and Benaras since the pilgrimage centres are the springs of Dharam. It was the thinking of Guru ji that the spring should be sanctified so that people may get pure water.

One wonder was demonstrated in Haridwar. People were offering water to the Sun. Guru ji began to offer water towards West on which side is Nankana Sahib. Hindu priests and pilgrims surrounded him and asked what was he doing? Water is to be offered to the Sun. To whom you were offering water. Guru ji told them that he was offering water to his fields. People asked where were his fields. Guru ji told that those were in Talwandi. People said that Talwandi was hundreds of miles far away from this place. How would it reach Talwandi. Therefore Guru Nanak Dev ji explained that as their water would reach upto Sun, similarly my water would reach Talwandi. These are useless rituals from which nothing is acquired except physical tiredness and boredom. Guru Nanak Dev ji had been exposing and ousting such useless rituals from the human world and he had been communing people with proper religious acts.

During these travels Guru ji reached on the Sumair Parbat, a mountain where there were the hillocks of Yogis (ascetics) and they dwelt there. The heart and brain of India were residing there. Bhai Gurdas ji says like this:-

ਸਿਧ ਛਪਿ ਬੈਠੇ ਪਰਬਤੀ ਕਉਣੁ ਜਗਤਿ ਕਉ ਪਾਰਿ ਉਤਾਰਾ ॥

(ਭਾ.ਗੁ.ਜੀ., ਪਉੜੀ ੨੯ ਵਾਰ ੧)

sidh chhap baithae parbatee koun jagat ko paar utaaraa.

In such-circumstances, when Siddhs, the adepts, (by becoming repudiators) have taken refuge in the mountains, how the world could get redeemed.

Persons having fertile brains and sharp intellects had gone and sat in the caves of the hills. Who would give salvation to the world. Who would give foresight and understanding as they had gone aside. Respected Guru Nanak Dev ji had reached Sumair Parbat and exchange of views was done. All this discussions had been incorporated in Sri Guru Granth Sahib ji under the heading, 'Ramkali Mehala Pehla, Sidh Gosat'. This discussion had been done with various Yogies. When Guru ji had gone to Sumair Parbat in his prime age and discussion with the Yogies had taken place, many of them were accomplished persons. They had acquired spiritual powers and

were therefore called "Sidhas". Due to success in Prana Yam (Process of exercising control over breathing) their lives had become very long. Raj-Yogi Bharthari was also alive during the time of Guru Nanak Dev ji. There are three Shabads in Asa Raag of Sri Guru Granth Sahib ji enunciated by Guru Nanak Dev ji and addressed to Bharthari. The first Shabad is:-

ਸਿਫਤੀ ਰਤਾ ਸਦ ਬੈਰਾਗੀ ਜੁਐ ਜਨਮੁ ਨ ਹਾਰੈ ॥
ਕਹੁ ਨਾਨਕ ਸੁਣਿ ਭਰਥਰਿ ਜੋਗੀ ਖੀਵਾ ਅੰਮ੍ਰਿਤ ਧਾਰੈ ॥ ੪ ॥ ੪ ॥ ੩੮ ॥

(ਅੰਗ ੩੬੦)

sifti rataa sad bairaagee jooai janam na haarai.
kahu Nanak sun bharthar jogee kheevaa amrit dhaarai.4.4.38.
Imbued with the Lord's Praises, one is forever a Bairaagee, a renunciate, and one's life is not lost in the gamble.
Says Nanak, listen, O Bharthari Yogi: drink in the intoxicating nectar of the Lord.4.4.38.

The second Shabad:-

ਜਲ ਮਹਿ ਉਪਜੈ ਜਲ ਤੇ ਦੂਰਿ ॥ ਜਲ ਮਹਿ ਜੋਤਿ ਰਹਿਆ ਭਰਪੂਰਿ ॥
ਕਿਸੁ ਨੇੜੈ ਕਿਸੁ ਆਖਾ ਦੂਰਿ ॥ ਨਿਧਿ ਗੁਣ ਗਾਵਾ ਦੇਖਿ ਹਦੂਰਿ ॥ ੭ ॥
ਅੰਤਰਿ ਬਾਹਰਿ ਅਵਰੁ ਨ ਕੋਇ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਫੁਨਿ ਹੋਇ ॥
ਸੁਣਿ ਭਰਥਰਿ ਨਾਨਕੁ ਕਹੈ ਬੀਚਾਰੁ ॥ ਨਿਰਮਲ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੁ ॥ ੮ ॥ ੧ ॥

(ਅੰਗ ੪੧੧)

jal meh upajai jal tae dur. jal meh jot rehiaa bharpur.
kis naerrai kis aakhaa dur. nidh gun gaavaa daekh hadur.7.
antar baahar avar na koe. jo tis bhaavai so fun hoe.
sun bharthar Nanak kehai beechaar.
niramal naam maeraa aadhaar.8.1.
The lotus originates in the water, and yet it remains distinct from the water. Just so, the Divine Light pervades and permeates the water of the world. Who is near, and who is far away? I sing the Glories of the Lord, the treasure of virtue; I behold Him ever-present.7. Inwardly and outwardly, there is none other than Him. Whatever pleases Him, comes to pass. Listen, O Bharthari Yogi - Nanak speaks after deliberation; the Immaculate Name is my only Support.8.1.

The Third Shabad:-

ਸਗਲੀ ਜੋਤਿ ਹਮਾਰੀ ਸੰਮਿਆ ਨਾਨਾ ਵਰਨ ਅਨੇਕੰ ॥
ਕਹੁ ਨਾਨਕ ਸੁਣਿ ਭਰਥਰਿ ਜੋਗੀ ਪਾਰਬ੍ਰਹਮ ਲਿਵ ਏਕੰ ॥ ੪ ॥ ੩ ॥ ੩੭ ॥

(ਅੰਗ ੩੬੦)

sagli jot hamaaree samiaa naanaa varan anaekang.
kahu Nanak sun bharthar jogi parbreham liv eaekang.4.3.37.
My arm-rest is to see the Lord's Light in all, although their forms and colors are so numerous. Says Nanak, listen, O Bharthari Yogi: love only the Supreme Lord God.4.3.37.

‘O’ Bharthari! Nanak gets along with every sect, caste and Dharam and Nanak takes all with him. Only that is the Dharam of Guru Nanak, “sagli jot hamaaree samiaa naanaa varan anaekang.” Guru Nanak Dev ji had narrated this sermon of partnership to Bharthari and he became disciple of Guru ji and bowed. But the mental state of the other Yogis had been described by Bhai Gurdas ji like this:-

ਖਾਧੀ ਖੁਣਸਿ ਜੋਗੀਸਰਾਂ ਗੋਸਟਿ ਕਰਨਿ ਸਭੇ ਉਠਿ ਆਈ ॥
ਪੁਛੇ ਜੋਗੀ ਭੰਗਰ ਨਾਥੁ ਤੁਹਿ ਦੁਧ ਵਿਚਿ ਕਿਉਂ ਕਾਂਜੀ ਪਾਈ ॥

(ਭਾ.ਗੁ.ਜੀ., ਪਉੜੀ ੪੦ ਵਾਰ ੧)

khadhi khunas jogisara gosatt karan sabhae uth aae.
puchhae jogi bhangar nath tuhi dudh vich kio kanji paaee.
All the Yogis getting irritated grouped together and came forward to have a debate. Yogi Bhangar Nath asked, “Why have you put vinegar in milk?”

Yogi Swami Bhangar Nath, one of the favourite disciples of Gorakh Nath told Guru Nanak Dev ji that you had put “Kanjee (Beverage prepared by mixing black carrots, salt and mustard in water) of family life in the sanctified milk of your life:-

ਫਿਟਿਆ ਚਾਟਾ ਦੁਧ ਦਾ ਰਿੜਕਿਆ ਮਖਣੁ ਹਥਿ ਨ ਆਈ ॥
ਭੇਖੁ ਉਤਾਰਿ ਉਦਾਸਿ ਦਾ ਵਤਿ ਕਿਉਂ ਸੰਸਾਰੀ ਰੀਤਿ ਚਲਾਈ ॥

(ਭਾ.ਗੁ.ਜੀ., ਪਉੜੀ ੪੦, ਵਾਰ ੧)

Fittiaa chaattaa dudh da rirrakiaa makhan hath na aae.
Bhaekh utaar udaas da vat kio sansari reet chalaee.
*The spoiled milk cannot be churned into butter.
How have you put off Yogic garb and attired yourself in a household way.*

Due to this, the milk of your life had turned sour, because you have become a family man. But Guru Nanak Dev ji had praised very much the family life. By addressing the Yogis, Guru ji says:-

ਨਾਨਕ ਆਖੇ ਭੰਗੀਰਨਾਥ ! ਤੇਰੀ ਮਾਉ ਕੁਚਜੀ ਆਈ ॥

ਭਾਂਡਾ ਧੋਇ ਨ ਜਾਤਿਓਨਿ ਭਾਇ ਕੁਚਜੇ ਫੁਲੁ ਸੜਾਈ ॥

ਹੋਇ ਅਤੀਤੁ ਗ੍ਰਿਹਸਤਿ ਤਜਿ ਫਿਰਿ ਉਨਹੁ ਕੇ ਘਰ ਮੰਗਣਿ ਜਾਈ ॥

(ਭਾ.ਗੁ.ਜੀ., ਪਉੜੀ ੪੦, ਵਾਰ ੧)

Nanak aakhae Bhangeernath! taeree maa kuchaji aae.

bhanddaa dhoe na jaatioun bhaae kuchajae ful sarraae.

hoe ateet grihasat taj fir unho kae ghar mangan jaaee.

Said Nanak, "O Bhangar Nath, your mother-teacher is unmannerly". She has not cleansed the inner self of your body-pot and your clumsy thoughts have burnt your flower (of knowledge which was to become fruit). You, while distancing and repudiating house hold life, go again to those householders for begging.

You take alms from house-holders and they provide you subsistence. What does it matter if you have become Yogis. After a thorough discussion, this basic point was put forward that till date no woman has become superwoman (Avtar) in the history of the world nor she could become religious guide and nor she has written any great scriptures. Woman has lagged behind in every aspect of life. Some even called her "gate of hell". Bhai Gurdas ji had to say:-

ਲੋਕ ਵੇਦ ਗੁਣ ਗਿਆਨ ਵਿਚਿ ਅਰਧ ਸਰੀਰੀ ਮੋਖ ਦੁਆਰੀ ॥

(ਭਾ.ਗੁ.ਜੀ., ਪਉੜੀ ੧੭, ਵਾਰ ੫)

lok vaed gun giaan vich aradh sariri mokh duaari.

From a temporal and spiritual point of view, women is half man's body and assists to the door of deliverance.

She is not gate of hell, rather she is "gate of Salvation". When arguments about woman lagging behind in every aspect of life were put forward, then it appears from this that the contribution of woman in knowledge, arts and science is nominal only and the percentage is not equal to men. Man is ahead in every aspect. The Yogis said that you give equality to women and you praise the house hold life whereas she does not appear equal, and she has lagged behind. Most of the religions have barred the entry of women into the religious temples. She has also been prevented from undertaking certain rituals.

She can not do such and such rituals. Both Indian and foreign religions prevent woman from going into certain places. When all these arguments about the limitation of woman were told to Guru Nanak Dev ji, then he replied:-

ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ ॥

(ਅੰਗ ੪੭੩)

so kio manda aakheeai jit jameh rajan.

So why call her bad? From her, kings are born.

This is a very nice line of Guru Nanak Dev ji. Guru ji said, 'O' Yogis! It is right that woman could not become super-woman (Avtar), but she is the mother of superman. By utilizing time and energy, if any soul becomes superman, the same time and energy have been spent to bring up the superman. It is great to be a superman. But it is also great to be a mother of superman. Her lap and womb were so sanctified as she could become the mother of the superman. All her time and energy were spent to give birth to superman and to nourish him. It is right that neither every person is superman nor every woman is the mother of superman. But where the superman is great, there his mother is also great. Therefore Guru Nanak Dev ji says that it is cruelty and high handedness to call woman as gate of hell and untouchable and to prevent her from entering religious places and from performing certain rituals. Guru ji had raised a very loud voice on this earth in the support of woman and said that woman is great and equal to man. But woman is woman and man is man. As lotus is lotus and rose is rose. But if we say that rose is great but lotus is nothing. Or lotus is great but rose is worthless. Not like this. Rose is great at its own place and lotus is great at its own place. Woman is great at her own place. Man is great at his place. But a reverse thing happens when any woman begins to imitate man or wears masculine dress and tries to replicate man's life-style. Or any man follows feminine life-style. By imitating, man can not become woman but he would also not be able to become complete man. By imitating, woman can not become man but she would also lose her femininity and feminine virtues. If rose wants to become lotus, it can not do so, but in the process it would cease to be a rose. If any lotus tries to become rose, it would not be able to do so, but it can not be a lotus of proper type.

Therefore Guru Nanak Dev ji said that woman is great at her own place and man is great at his place. Both are great at their own places

and are equal. No one is worthless. Yogis realized that Guru Nanak Dev ji was ahead in all aspects. But they were having spiritual powers and they had lengthened their lives by the mortification of Pranayam (process of exercising control over breathing). Guru ji was young person of about twenty five years whereas Yogis were of five hundred or one thousand or fifteen hundred years of age. Bhai Gurdas ji writes:-

ਸਿਧੀ ਮਨੇ ਬੀਚਾਰਿਆ ਕਿਵੈ ਦਰਸਨੁ ਏ ਲੇਵੈ ਬਾਲਾ ॥

ਐਸਾ ਜੋਗੀ ਕਲੀ ਮਹਿ ਹਮਰੇ ਪੰਥੁ ਕਰੇ ਉਜਿਆਲਾ ॥

(ਭਾ.ਗੁ.ਜੀ, ਪਉੜੀ ੩੧, ਵਾਰ ੧)

sidhi manae bichaaria kiva darsan eae laevai baala.

aisaa jogi kali meh hamrae panth karae ujiaala.

The Siddhs thought in their mind that this boy should in all circumstances adopt philosophy of Yoga. Such a Yogi in Kalyug, will brighten the name of our sect.

Those Yogis thought that he was young boy as compared to our ages of thousand or fifteen hundred years. He had got nice arguments, knowledge, way of speaking and was linguist. If he may become Yogi, then he would popularize our sect and would make it famous.

hamrae panth karae ujiaala.

But how to impress him so that he may become Yogi. Then they decided to show him some supernatural power:-

ਖਪਰੁ ਦਿਤਾ ਨਾਥ ਜੀ ਪਾਣੀ ਭਰਿ ਲੈਵਣਿ ਉਠਿ ਚਾਲਾ ॥

(ਭਾ.ਗੁ.ਜੀ, ਪਉੜੀ ੩੧, ਵਾਰ ੧)

khapar dita naath jee paani bhar laivan uth chaala.

One of the Naths, gave him a begging bowl to fetch water.

Charpat Nath gave one "Kamandal (beggar's bowl with bow like handle to carry) to Guru ji and told him to fill it with water from that tank in front and bring for us. Such an order can be given to a person who is junior to you in age, knowledge, art or spiritual power. Man can order to a junior person only. Guru ji did not object and agreed to do so with folded hands. He reached the tank with that kamandal:-

ਬਾਬਾ ਆਇਆ ਪਾਣੀਐ ਡਿਠੇ ਰਤਨ ਜਵਾਹਰ ਲਾਲਾ ॥

(ਭਾ.ਗੁ.ਜੀ, ਪਉੜੀ ੩੧, ਵਾਰ ੧)

baba aaeiaa paaniai ddithae ratan javaahar laala.

When Baba came to the stream for water, he saw rubies and jewels in it.

Guru ji was surprised to see the tank full of diamonds, jewels and pearls instead of water. Those Sidhs were boasting before Guru ji that they had got knowledge of this world and the next world and other planets. They knew all that was happening in each planet. By such talks they had tried to impress Guru ji. This was the final impression put on Guru ji that the tank was shown full of diamonds and jewels. Guru ji was surprised to see that there was no water. He came back, placed the empty Kamandal before the Yogis and said:-

ਸਤਿਗੁਰ ਅਗਮ ਅਗਾਧਿ ਪੁਰਖੁ ਕੇਹੜਾ ਝਲੇ ਗੁਰ ਦੀ ਝਾਲਾ ॥

ਫਿਰਿ ਆਇਆ ਗੁਰ, ਨਾਥ ਜੀ ਪਾਣੀ ਠਉੜ ਨਾਹੀ ਉਸਿ ਤਾਲਾ ॥

(ਭਾ.ਗੁ.ਜੀ, ਪਉੜੀ ੩੧, ਵਾਰ ੧)

satgur agam agaadh purakh kaeharraa jhalae gur di jhaala.

fir aaeiaa gur, nath jee paani thourr naahi us taala.

This True Guru (Nanak) was unfathomable supreme power and who could bear with his radiance. He (remaining uninfluenced) returned to the group and said, O Nath, in that stream there is no water.

You had asked me to bring water. But there was no water in that tank. Guru ji said that you had told that you knew everything about this world, the next world and the other planets. But I was surprised that you did not know even that much that there was no water in that tank. How should I accept that you had knowledge of other planets and stars. Those Sidhs were surprised that they had shown their supernatural power to put their impression on him. But it had rebounded on us only:-

ਸਬਦਿ ਜਿਤੀ ਸਿਧਿ ਮੰਡਲੀ ਕੀਤੋਸੁ ਅਪਣਾ ਪੰਥੁ ਨਿਰਾਲਾ ॥

(ਭਾ.ਗੁ.ਜੀ, ਪਉੜੀ ੩੧, ਵਾਰ ੧)

sabad jitee sidh manddali keetos apna panth niraala.

Through (the power of the word) Shabad he conquered the Siddhs and propounded his altogether new way of life.

Guru Nanak Dev ji had won in deliverations about Divine Ideology. Jogis accepted the supremacy of Guru Nanak Dev ji. Guru ji said:-

ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ ॥

(ਜਪੁ ਜੀ ਸਾਹਿਬ)

ridh sidh avaraa saad.

Wealth and miraculous spiritual powers, and all other external tastes and pleasures, are all like beads on a string.

The life is not for acquiring supernatural powers. The life is for reaching upto God. Such incantations and juggleries does not appear graceful.

After giving sermons to Sidhas and Yogis, Guru ji then went to such a person, who had made a rest house for travellers. He had also made a mosque for offering prayers. At the gate he was causing the passers-by to drink cold water free for the whole day. His name was Sajjan, which literally means well-wisher, a nice name. At night he would give beds to the travellers for taking rest and for sleeping. One day some rich pilgrims had come. Sajjan became greedy on seeing gold and silver coins with them. At night they were killed while they were sleeping in the basement and the gold coins were confiscated. He felt burden on his mind that sin had been committed. Then it became his routine. Whenever a rich traveller came, he was made unconscious and his every thing was grabbed and he was thrown in the basement after killing.

Respected Guru Nanak Dev ji saw that he was committing sin and cheating in the name of Dharam (righteousness). The rest house made for travellers and pilgrims (Dharamsala) had in fact, been made a slaughter house. Guru ji reached there and enunciated the Shabad as per lines given below:-

ਉਜਲੁ ਕੈਹਾ ਚਿਲਕਣਾ ਘੋਟਿਮ ਕਾਲੜੀ ਮਸੁ ॥

ਧੋਤਿਆ ਜੂਠਿ ਨ ਉਤਰੈ ਜੇ ਸਉ ਧੋਵਾ ਤਿਸੁ ॥ ੧ ॥

(ਅੰਗ ੭੨੯)

Ujal kaihaa chilkana ghottim kaalarree mas.

dhotiaa jooth na utarai jae so dhovaa tis.1.

Bronze is bright and shiny, but when it is rubbed, its blackness appears.

Washing it, its impurity is not removed, even if it is washed a hundred times.1.

The main line is:-

ਸਜਣ ਸੇਈ ਨਾਲਿ ਮੈ ਚਲਦਿਆ ਨਾਲਿ ਚਲੰਨਿ ॥

sajan saeee naal mai chaladiaa naal chalanni.

They alone are my friends, who travel along with me;

They are the well-wishers who accompany. Deeds accompany. Vessel of bronze shines from outside, but blackness comes out on rubbing. You are well-wisher (Sajjan) from outside but not a well-wisher internally. This Shabad transmuted the life of Sajjan. He had also become well-wisher from his inner-self. The entire cheating vanished.

Guru ji continued to redeem the world and blessing the world, he communed the people with the Feet of God. Then one miracle happened. One extraordinary thing had taken place. Baibai Nankee brought in front of Guru ji his both sons, Sri Chand and Lakhmi Dass and said that you have parents, brothers and sisters, relatives, wife and sons. Also take care of them. Guru Nanak Dev ji placed his hands on the heads of both the sons and said that the entire world was his own family. There were so many children, brothers, sisters and parents. They all are mine. So long as the world does not look one's own, it may be considered that the person has not as yet communed with God. Ocean is one, waves are plenty. Sun is one, rays are many. He, who has joined with a single ray, has not conjoined with the Sun. Who has joined with the Sun, he has united with all the Sun-rays. Who has joined with one wave, he has not joined with the ocean. Who has joined with the ocean, he has joined with all the waves. He, who has communed with Ik-O-Ankaar (ੴ), has communed with the entire world.

On one day Guru ji was leaving the world. It had happened at Kartarpur (Now in Pakistan). A commotion had arisen. The Hindus claimed that he was Guru Nanak Dev, the name of his father was Kalyan Dass. They would cremate him at the bank of river Ravi at Kartarpur. The Muslims said that he was Prophet. He had no hesitation to say Allah. Muslims had also faith in him. Therefore we would make a grave to bury him. Cremation would not be allowed to be done. First it was a dispute and then swords were drawn. One wise man advised both groups first atleast to have a look at Guru Nanak Dev ji and wrangling may be done afterwards. When the cloth sheet was removed, there were only rose flowers instead of Guru ji's body. At the last moment, the body of Guru Nanak Dev ji was not found. The Hindus and Muslims were fighting. Then that wiseman said that since you did not refrain, so you cut the bed-sheet into two pieces. It was

not possible to divide Guru Nanak Dev ji, since Guru ji had been advising during his entire life for unity. But the bed-sheet was divided. On the bank of river Ravi, the place where that bed-sheet was divided, the country was also divided into two parts from there only. The ignorant people had divided the bed sheet of Guru ji into two pieces. Muslims made grave on the bank of river Ravi and buried one piece of bed sheet. Hindus cremated the other part of the bed-sheet. Flood water came at night in the river Ravi, perhaps due to raining up the river. Both monument and grave were washed away. Bhai Santokh Singh ji had to write:-

***Baba Marri na gor, Guru Angad de hia mahey,
pun satsangat uh nis din basbo main karon.***

*Do not search Guru Nanak Dev ji in the monument or the grave.
He was a radiation and merged with God. If one is to find, look for
in the heart of Guru Angad Dev ji.*

‘O’ Man! You are Sikh and learn. You commune with God so that ‘He’ may be visible to you in the diversity of the entire universe. Ocean exists in all the waves, Sun exists in all the Sun rays, and God pervades in the whole universe. Guru Nanak Dev ji had bestowed such an understanding and insight to the humanity. The sermons and guidance given by the second Guru ji and the third Guru ji are being described in the following paras.

Guru Angad Dev ji was the successor of Guru Nanak Dev ji.
The sermons and guidance given by him to the world was basically like this.

‘O’ Man! You cultivate in yourself the motive to comply with the order:-

ਹੁਕਮਿ ਮੰਨਿਐ ਹੋਵੈ ਪਰਵਾਣੁ ਤਾ ਖਸਮੈ ਕਾ ਮਹਲੁ ਪਾਇਸੀ॥ (ਅੰਗ ੪੭੧)

hukam maniai hovai paravan ta khasmai ka mehal paeisi.

*Obeying the Order of His Will, he becomes acceptable, and then,
he obtains the Mansion of the Lord's Presence.*

His whole life had been circulating around complying with the order. There are three tales in the Janam Sākhī (Biography of Sri Guru Nanak Dev ji). There was a beautiful mug in the hand of Guru Nanak Dev ji. There were ten to twenty Sikhs and Guru ji's sons, Baba Sri

Chand and Baba Lakhmi Dass accompanying him. On the way there was a pond in which water was less but mud was more. Guru ji threw the mug in that pond and halted. Guru ji called Sri Chand and said, Son! Take out that mug from the pond. Sri Chand said, you had just now thrown the mug in the pond in front of us. If it was to be taken out, then why was it thrown? There was so much mud in the pond and we would become grimy. To take out any thing from the mud, some filth would stick. To take out some one from the fire, some heat would be felt. Therefore to do philanthropy is not an easy job. It is not possible for every one to do so. Guru ji called Lakhmi Dass and told him to take out that mug from the pond. Lakhmi Dass had worn a very nice dress.. He told Guru ji that all his clothes would be contaminated with the grime and spoiled. There were so many companions and disciples with you. Tell some one. Guru ji just hinted Bhai Lehna who was accompanying. He ran and stepped into the pond having knee-deep mire. All his clothes and body became muddy and dirty. He took out the mug and was going to hand over the mug to Guru Nanak Dev ji, but Guru ji took him in his embrace and said, Lehnae! You had not taken out the mug from the mud, rather, you had taken out the entire humanity. The world would see that you would sit on my throne and my head would be on your feet:-

ਲਹਣੇ ਦੀ ਫੇਰਾਈਐ ਨਾਨਕਾ ਦੋਹੀ ਖਟੀਐ ॥

(ਅੰਗ ੯੬੬)

Lehanae dee faeraiai Nanaka dohi khatteeai.

Nanak proclaimed Lehna's succession - he earned it.

There is another similar incident of Kartarpur. A large number of people had come to attend congregation on the Baisakhi day. There were thousands of persons. The companions of the congregation had come from far and wide to have a glimpse of Guru Nanak Dev ji and to listen to his sermon. Guru ji called Sri Chand and said, son! Sweets were to be served to the congregation. Baba Sri Chand said that Langar (Free food as per Sikh tradition) had since been prepared and it was not possible to prepare sweetmeats at this time. Guru ji said that it could be done quickly. You climb up this Jund tree (Prosopis Spicigera) and spread bed sheet on the ground below and then rock the tree. Sweetmeats would drip down and we would serve to the congregation.

Baba Sri Chand laughed and went aside. Then Guru ji called Baba

Lakhmi Dass and asked him to climb on the tree and rock it, sweetmeats would drip on the ground. Lakhmi Dass said, Gurdev Father! You were talking improbable things. You had become old. Had ever sweets dripped from the trees? And the tree was Jund which did not even bear good fruits: How sweets would drip from this. This Jund tree belongs to the class of Acacia tree and its leaves are similar to those of Acacia tree and does not bear good fruits. Sir! How sweets would drip from this tree. Then Lakhmi Dass also sat aside. Then Guru ji called Lehna. When Lehna ji started climbing the tree, Sri Chand said that people would call you mad, sweets never drip from the trees. Bhai Lehna ji folded his hands and said that I had no concern with dripping or not dripping of the sweets, I had only to obey the orders of Guru ji. I had to become obedient:-

*hukam maniai hovai paravan
ta khasmai ka mehal paeisi.*

He, who is pleased to pass orders, is called ruler. He, who is pleased to obey the orders of Guru or Prophet or Spiritual Guide, is called saint or Bhagat or Seer. He is called perceptive person. Lehna ji had devotion for Dharam since his childhood, but the Divine thirst was quenched at the feet of Guru Nanak Dev ji. Lehna ji heard the grandeur of Guru Nanak Dev ji and he rode on his horse and started going to see Guru ji. The first meeting had taken place like this. On the way he enquired about the house of Nanak Tapa (Ascetic). The travellers said that it was ahead. He again asked and was told that it was still ahead. The house of Guru is always ahead. The house of God is always ahead. If the consciousness may move forward, then this would commune with God. If it goes backwards, then it unites with the world. Generally it goes backwards. Because it is slope towards the back. Water automatically goes towards the slope. But pressure has to be applied to raise it up.

Continuing with the journey, Lehna ji reached near the destination. Now he was asking from the destination the address of the destination. Guru Nanak Dev ji had already come forward on the way. Then Lehna ji asked Guru ji where was the house of Guru Nanak Dev ji? Satguru ji enquired if he wanted to go to the house of 'Nanak Tapa', I would take you there, come with me. From this it is learnt that if Guru himself does not hold the life-string of the devotee, he can not reach upto Guru ji. But Guru ji only then holds the bridle of the life, if

the devotee may enquire the house of Nanak Tapa with a heart yearning like that of Lehna ji. On seeing, listening and reading, one is surprised that Sri Krishna, the superman of Duapar Yug (Brazen Age) was the charioteer of warrior Arjun. Arjun was sitting on the seat in the chariot while Sri Krishna, the superman was driving the chariot. In deed one learns from this that the chariot has got five horses and the bridles of all the five horses are in the hand of Sri Krishna. There are five perception organs and these are misleading the life-chariot here and there. If we hand over the bridles of all these perception organs to Guru ji, i.e., if we meditate on Guru ji and keep Him in our attention, then only the horses would move properly and we can reach our destination. Otherwise the perception organs mislead us. If a person is living at the level of perception organs and these organs mislead him, he is called 'Inder'. He is living in the flavour of the eyes, ears, tongue, nose and skin. He is not aware that there is some other flavour also, apart from these flavours. When a person overcomes these flavours and attains God, then he is called Inderjeet. He has acquired supreme status. In this way respected Guru Angad Dev ji had become successor to the Divine throne of Guru Nanak Dev ji:-

ਜੋਤਿ ਓਹਾ ਜੁਗਤਿ ਸਾਇ ਸਹਿ ਕਾਇਆ ਫੇਰਿ ਪਲਟੀਐ॥

(ਅੰਗ ੯੬੬)

jot oha jugat saae seh kaeiaa faer palatteeai.

They shared the One Light and the same way; the King just changed His body.

The body had changed but the Radiance was the same and the method was also the same. This was the second palace which in Arabic language means a very big house. The people were being instructed that you are 'Sikh'. There is a lot to be learnt. Even one particle is keeping many things hidden within itself. This life may perhaps be too short to acquire knowledge about it. Respected Guru Angad Dev ji had imparted the initiation and training of 'obédience'. In this way training was to be imparted and extended. Sikh was to be made perfect. The third palace of Guru Nanak Dev ji was called respected Guru Amar Dass ji. He was old in age. The writer is trying to describe in detail the imprint of initiation and instruction bestowed by Guru Amar Dass ji to the world. The virtues of Guru ji had been described by Bhatts (Bards) like this:-

ਭਲੇ ਅਮਰਦਾਸ ਗੁਣ ਤੇਰੇ ਤੇਰੀ ਉਪਮਾ ਤੋਹਿ ਬਨਿ ਆਵੈ ॥ ੧ ॥ ੨੨ ॥

(ਅੰਗ ੧੩੯੬)

bhalaе amardaas gun taerae

taeri upama tohi ban aavai.1.22.

O Guru Amar Dass, Your Glorious Virtues are so sublime; Your Praises belong only to You.1.22.

ਘਨਹਰ ਬੂੰਦ ਬਸੁਅ ਰੋਮਾਵਲਿ ਕੁਸਮ ਬਸੰਤ ਗਨੰਤ ਨ ਆਵੈ ॥

ghanehar boond basua romaaval

kusam basant ganant na aavai.

The rain drops of the clouds, the plants of the earth, and the flowers of the spring cannot be counted.

The drops of the rain can not be counted. Flowers in the spring season can not be counted. The waves of the stream can not be counted:-

ਘਨਹਰ ਬੂੰਦ ਬਸੁਅ ਰੋਮਾਵਲਿ ਕੁਸਮ ਬਸੰਤ ਗਨੰਤ ਨ ਆਵੈ ॥

ਰਵਿ ਸਸਿ ਕਿਰਣਿ ਉਦਰੁ ਸਾਗਰ ਕੋ ਗੰਗ ਤਰੰਗ ਅੰਤੁ ਕੋ ਪਾਵੈ ॥

ਰੁਦ੍ਰ ਧਿਆਨ ਗਿਆਨ ਸਤਿਗੁਰ ਕੇ ਕਬਿ ਜਨ ਭਲੁ ਉਨਹ ਜੋ ਗਾਵੈ ॥

ਭਲੇ ਅਮਰਦਾਸ ਗੁਣ ਤੇਰੇ ਤੇਰੀ ਉਪਮਾ ਤੋਹਿ ਬਨਿ ਆਵੈ ॥ ੧ ॥ ੨੨ ॥

(ਅੰਗ ੧੩੯੬)

ghanehar boond basua romaaval

kusam basant ganant na aavai.

rav sas kiran udar saagar ko gang tarang ant ko paavai.

rudar dhiaan giaan satgur kae kab jan bhalh uneh juo gavai.

bhalaе amardaas gun taerae

taeri upama tohi ban aavai.1.22.

The raindrops of the clouds, the plants of the earth, and the flowers of the spring cannot be counted. Who can know the limits of the rays of the sun and the moon, the waves of the ocean and the Ganges? With Shiva's meditation and the spiritual wisdom of the True Guru, says BHALL the poet, these may be counted. O Guru Amar Dass, Your Glorious Virtues are so sublime; Your Praises belong only to You.1.22.

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Guru Amar Dass Ji, Guru Ram Dass Ji, Guru Arjan Dev Ji, Guru Hargobind Sahib Ji

The name of the Radiance of Guru Nanak ji in the **Third palace**, who gave initiation and imparted training to be a Sikh and to continue the learning, was respected **Guru Amar Dass ji**. The imprint bestowed to the humanity by Guru Amar Dass ji was : arranged re-marriage of widow, abolished caste system, and enforced the rule of only one row of the congregation for taking meals in the langar (Free kitchen) as per Gurbani line: 'ਰਾਣਾ ਰੰਕ ਬਰਾਬਰੀ' Rana Rank Brabari.

Once King Mughal-e-Azam Akbar came in the Darbar of Guru Amar Dass ji. He had no progeny although he had reached the middle age. The gate keeper informed Guru Amar Dass ji that Mughal-e-Azam Akbar had come. Guru ji uttered the words: 'ਪਹਿਲੇ ਪੰਗਤ, ਪਾਛੇ ਸੰਗਤ' / *Pehley Pangat, pachhey sangat*. Guru ji said that the king should be told first to take food by sitting in row of the people and then he should come in the congregation to have the glimpse (Darshan). This tradition was started by Guru Amar Dass ji. All high and low should take the same food by sitting in the same row. At least in this congregation there should be no pride of caste, dynasty and rank. One specific imprint of his life given by Guru Amar Dass ji is like this. One such 'Sikh' was brought before Guru ji about whom it was said that some evil spirit had clung to him. His relatives were requesting Guru ji to exorcise the evil spirit and make him all right. The words uttered by Guru ji at that time had been incorporated by Poet Santokh Singh ji in his composition "Gur Partap Suraj" in the following lines:-

ਸ੍ਰੀ ਮੁਖ ਤੇ ਤਬ ਉੱਤਰ ਕਹਿਓ, ਪਰੇਤ ਲਗਿਓ ਜਿਹ ਸਿੱਖ ਕੋ ਲਿਓ।

ਸੋ ਨਾ ਪੜ੍ਹਤ ਹੋਤ ਜਪ ਰਸਨਾ, ਜਿਨਹੂੰ ਕੰਠ ਤਿਨ ਪਰ ਕਛ ਬਸ ਨਾ।

Sri mukh te tab utter kahio, prait lagio jinh sikh ko lio.

so na parrhat hot jap rasna, jinhoo kantth tin par kachh bas na.

He may not be reciting Jap ji Sahib. He may not be meditating

Jap ji Sahib. Jap ji Sahib is not dwelling in his throat. In whose throat Jap ji Sahib does not dwell, he himself is an evil spirit. Bhagat Kabir ji describes it like this:-

ਕਬੀਰ ਜਾ ਘਰ ਸਾਧ ਨ ਸੇਵੀਅਹਿ ਹਰਿ ਕੀ ਸੇਵਾ ਨਾਹਿ॥

ਤੇ ਘਰ ਮਰਹਟ ਸਾਰਖੇ ਭੂਤ ਬਸਹਿ ਤਿਨ ਮਾਹਿ॥ ੧੯੨॥ (ਅੰਗ ੧੩੭੪)

kabir jaa ghar saadh na saeveeah har ki saeva naahi.

tae ghar marehatt saarkhae bhoot baseh tin maahi.192.

Kabir, those houses in which neither the Holy nor the Lord are served- those houses are like cremation grounds; demons dwell within them.192.

Where, there is no meditation of God and the servitude of the Bhagats of God, human beings do not reside in that house, rather evil spirits reside. Those persons are not human beings, rather they are evil spirits. Respected Guru Amar Dass ji openly declared that he, who meditates on Gurbani with faith, evil spirits do not come near him. Guru ji dispelled such superstitions and slanders from the mankind. He stopped the custom of veil by women. The veil is so much in some religion that woman has been fully covered where as in some other religion there is so much nudity. Europe is naked more than half. Some where woman is naked and some where she is fully covered and she has been made a substance or an article. Guru ji had stopped the tradition of veil. He said that woman is a human being and not a thing. She is not a gold or silver which has to be kept hidden. Rather, there should be a veil of modesty and truth on one's eyes and not a veil of cloth. In this connection Bhagat Kabir ji says:-

ਰਹੁ ਰਹੁ ਰੀ ਬਹੁਰੀਆ ਘੁੰਘਟੁ ਜਿਨਿ ਕਾਢੈ॥

(ਅੰਗ ੪੮੪)

rahu rahu ri bahureeaa ghoonghatt jin kaadhai.

Stay, stay, O daughter-in-law - do not cover your face with a veil.

Once a congregation was held in the house of Bhagat Kabir ji and he told his daughter-in-law to serve water for drinking by the companions of the congregation. But she sat at the end by drawing a long veil on her face. The tradition of veil had not existed in the earlier times in India. But it was introduced with the passage of time. Bhagat Kabir ji saw that his daughter-in-law had sat at the end with a veil on her face and he enunciated the following Shabad, which is incorporated in Sri Guru Granth Sahib:-

ਰਹੁ ਰਹੁ ਰੀ ਬਹੁਰੀਆ ਘੁੰਘਟੁ ਜਿਨਿ ਕਾਢੈ ॥

rahu rahu ri bahureeaa ghoonghatt jin kaadhahi.

ਕਹਤ ਕਬੀਰ ਬਹੁ ਤਬ ਜੀਤੈ ॥ ਹਰਿ ਗੁਨ ਗਾਵਤ ਜਨਮੁ ਬਿਤੀਤੈ ॥ ੪ ॥ ੧ ॥ ੩੪ ॥

(ਅੰਗ ੪੮੪)

kehat kabir bahu tab jitai. har gun gavat janam bititai.4.1.34.

Says Kabir, the soul-bride shall win, only if she passes her life singing the Lord's Praises.4.1.34.

Sing the Divine songs and keep aside the veil. The veil, if required, should be of truth and modesty and not of cloth. But in many sects veil is prevailing very strictly. There was a very popular poet, Akbar Allahabadi. He was a very learned person, philosopher and a thinker. He had also served as a judge of Allahabad High Court. His following poem manifests his views on veil:-

ਬੇ ਪਰਦਾ ਆਜ ਜੋ ਨਜ਼ਰ ਆਈਂ ਚੰਦ ਬੀਬੀਆਂ,

ਅਕਬਰ ਜ਼ਮੀਂ ਮੇਂ ਗ਼ੈਰਤੇ ਕੌਮੀ ਸੇ ਗੜ ਗਿਆ।

ਮੈਨੇ ਕਹਾ ਕਿ ਆਪ ਕਾ ਪਰਦਾ ਵੋਹ ਕਿਆ ਹੁਆ,

ਕਹਿਨੇ ਲਗੀਂ ਕਿ ਅਕਲ ਪੇ ਮਰਦੋਂ ਕੀ ਪੜ ਗਿਆ।

Be parda aaj jo nazar aaeen chand bibian,

Akbar zamin mein gartey koumi se garh giaaya,

maine kaha ki aap ka parda voh kiaa huaa,

kehney lagin ki akal pe mardon ki parr giaa.

He is defender of veil in subtle form. Guru Amar Dass ji had discontinued the tradition of veil from the Sikh world. Veil would affect the health and development of woman. Guru ji advised Sikhs to follow the right path. He enhanced the knowledge, perception and curiosity of the Sikhs. The Divine Radiance had desired to work for a longer time and to bestow to the man the form of **Sikh, Singh and Khalsa**. The passion to learn should prevail in every age, under all circumstances and upto the last moment. Due to this reason Guru ji had been giving the people the realization of Sikhism and enhancing their learning and initiation upto the ninth palace, viz., Guru Teg Bahadur ji.

Guru Ram Dass ji was the fourth Guru or the fourth palace of Guru Nanak Dev ji. The Bhattas while singing his glory, say: 'O' Guru Ram Dass ji:-

ਜਨਕੁ ਸੋਇ ਜਿਨਿ ਜਾਣਿਆ ਉਨਮਨਿ ਰਬੁ ਧਰਿਆ ॥

ਸਤੁ ਸੰਤੋਖੁ ਸਮਾਚਰੇ ਅਭਰਾ ਸਰੁ ਭਰਿਆ ॥

ਅਕਥ ਕਥਾ ਅਮਰਾ ਪੁਰੀ ਜਿਸੁ ਦੇਇ ਸੁ ਪਾਵੈ ॥

ਇਹੁ ਜਨਕ ਰਾਜੁ ਗੁਰ ਰਾਮਦਾਸ ਤੁਝ ਹੀ ਬਣਿ ਆਵੈ ॥ ੧੩ ॥ (ਅੰਗ ੧੩੯੮)

janak soe jin jania unman rath dhariaa.

sat santokh samacharae abhara sar bharia.

akath kathaa amara puri jis daee su paavai.

eiho janak raaj Gur Ram Dass tujh hi ban avai.13.

He alone is enlightened like Janaka, who links the chariot of his mind to the state of ecstatic realization. He gathers in truth and contentment, and fills up the empty pool within. He speaks the Unspoken Speech of the eternal city. He alone obtains it, unto whom God gives it. 'O' Guru Ram Dass, Your sovereign rule, like that of Janak, is Yours alone.13.

'O' Guru Ram Dass ji! You are great. Which imprint was bestowed by him to the mankind? The passion for the construction of the religious temples is the gift of Guru Ram Dass ji. To arrange religious congregations after constructing the religious temples is the basic initiation and advice of Guru Ram Dass ji. Guru ji also tells that every person is the debtor. In this respect, the following are his very sanctified lines:-

ਮੇਰੈ ਹੀਅਰੈ ਰਤਨੁ ਨਾਮੁ ਹਰਿ ਬਸਿਆ ਗੁਰਿ ਹਾਥੁ ਧਰਿਓ ਮੇਰੈ ਮਾਥਾ ॥

ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਦੁਖ ਉਤਰੇ ਗੁਰਿ ਨਾਮੁ ਦੀਓ ਰਿਨੁ ਲਾਥਾ ॥ ੧ ॥

(ਅੰਗ ੬੯੬)

maerai hiarai ratan naam har basia

gur hath dhario maerai maatha.

janam janam kae kilbikh dukh utrae gur naam dio rin laatha.1.

The Jewel of the Lord's Name abides within my heart; the Guru has placed His hand on my forehead. The sins and pains of countless incarnations have been cast out. The Guru has blessed me with the Naam, the Name of the Lord, and my debt has been paid off.1.

All the pains and sufferings of our previous births have erased. By his benevolence, Guru ji has strung God's Name in the heart and the debt has been paid. Indeed, by repeating God's Name only debt is paid. Therefore who is not debtor, whether he should not meditate. Not so, every person is debtor. The writer is going to present to the

readers the blue print which has been stated by Guru Ram Dass ji. It is said in the Muslim world that a debtor should not go on pilgrimage to Mecca. A person, whose daughter is of marriageable age, should also not go. He should first arrange the marriage of the daughter and also pay the debts and then he should go for pilgrimage. Otherwise the pilgrimage is not acceptable. But Guru Ram Dass ji is telling about some other debts. Man is debtor since his birth. These are:-

**Parents Debt,
Dev (gods) Debt,
Guru's Debt and
God's Debt.**

Parents Debt:

Birth has taken place due to parents and they are bringing up the child. Mother is saying Raja son, Raja son and is bringing up the child. The child has been made king and herself has become maid-servant and serving the child. A weak has to be served and the child is weak. Parents are powerful and powerful is not served. Slavery of powerful is done. Man is weak in one or in other respect, either in art or knowledge or wealth or property or health or power. Man is not ahead in every thing. Wherever man is lagging behind or is weak, he requires service in that respect. Therefore it is the message of Gurmat:-

ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥ ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ॥ (ਅੰਗ ੨੬)
vich dunia saev kamaeeai. taa dargeh baisan paaeeai.
*In the midst of this world, do seva, and you shall be given a place
of honor in the Court of the Lord.*

By doing service in the world, a place in the Royal Court of God is attained. The child is weak and the parents are serving him and making him grown-up. By and by the child has grown up and has become a young man. Now the parents have become old and weak. So the grown up son should serve his parents. Otherwise 'Parents Debt' will remain on his head. By serving it is paid. A person becomes donor but his mother has no head gear and father has got no shoes. Bhai Gurdas ji says:-

ਮਾਂ ਪਿਉ ਪਰਹਰਿ ਕਰੈ ਦਾਨ ਬੇਈਮਾਨ ਅਗਿਆਨ ਪਰਾਣੀ ॥

(ਭਾ.ਗੁ.ਜੀ, ਪਉੜੀ ੧੩, ਵਾਰ ੩੭)

maa pio parhar karai daan baeemaan agiaan parani.

The person who having deserted his parents performs charities, is corrupt and ignorant.

He is not a donor, rather he is dishonest. He is not looking after the needs of the mother or father. Guru ji does not accept such a donor who does not serve his parents. Bhai Gurdas Ji admonishes such a donor.

Debt of God

Who are these gods?

ਅੰਨੁ ਦੇਵਤਾ ਪਾਣੀ ਦੇਵਤਾ ਬੈਸੰਤਰੁ ਦੇਵਤਾ ਲੂਣੁ ਪੰਜਵਾ ਪਾਇਆ ਘਿਰਤੁ ॥

ਤਾ ਹੋਆ ਪਾਕੁ ਪਵਿਤੁ ॥

(ਅੰਗ ੪੭੩)

ann daevta pani daevta baisantar daevata loon

panjva paeia ghirat.

taa hoa pak pavit.

The corn is sacred, the water is sacred; the fire and salt are sacred as well; when the fifth thing, the ghee, is added, then the food becomes pure and sanctified.

Food grains, water, fire, air, ghee and salt are the gods. By the union of these food is prepared. These give us life. The needs of our lives are fulfilled by these. These gods are serving us because we are weak in front of these gods. The Sun is serving us with its sunlight. Earth is giving us a place to stay. Air is giving breath. Water is quenching the thirst and fulfilling our other needs. The gods are engaged on all sides in our service since we are weak in front of them. Therefore you should also serve those who are weak in comparison to you.

vich dunia saev kamaeeai. taa dargeh baisan paaeeai.

Only then a place in God's Court would be obtained. In this way the debt of gods would be cleared.

Guru's Debt

Guru ji has given you initiation and sermon. You have to follow this and do mortification as directed. Otherwise the Guru's debt would remain on the head. Guru Ram Dass ji says:-

ਗੁਰਸਿਖ ਮੀਤ ਚਲਹੁ ਗੁਰ ਚਾਲੀ ॥

ਜੋ ਗੁਰੁ ਕਹੈ ਸੋਈ ਭਲ ਮਾਨਹੁ ਹਰਿ ਹਰਿ ਕਥਾ ਨਿਰਾਲੀ ॥ ੧ ॥ ਰਹਾਉ ॥

(ਅੰਗ ੬੬੭)

gursikh meet chalhu gur chali.

jo gur kehahi soee bhal manhu har har katha nirali.1.rehaao.

'O' Sikhs of the Guru, 'O' friends, walk on the Guru's Path. Whatever the Guru says, accept that as good; the sermon of the Lord, Har, Har, is unique and wonderful.1.Pause.

Follow the command of Guru ji, and adopt his sermon in your life. Then the debt of Guru ji would be paid.

God's Debt (Brahm Rin)

God has sent the human child in the world. The child is completely pure and sanctified. There is no discrimination, partiality, greed, eager desire, anger, and pride. The child is like a person who has realized God. It is a different matter that he is unconscious. He is like a saint but is unaware. As there is precious diamond in my pocket but it is not in my memory, nor it is in my understanding. The life of the child is like this. The life is a diamond and jewel. He has got virtues of Brahm Gyani and saint. Perhaps on the basis of this Prophet Christ says that the doors of God are open for the children. Indeed, Guru Arjan Dev ji also says about the childhood stage:-

ਪਾਇਓ ਬਾਲ ਬੁਧਿ ਸੁਖੁ ਰੇ ॥

(ਅੰਗ ੨੧੪)

paaeiou baal budh sukh rae.

Adopting the innocent mind of a child, I have found peace.

The child has got innocence and purity. God sends every one in this world very pure. But due to the mental impressions of the previous births and due to the training received from the present company, all the purity of the man is changed into impurity. A child is pure but an adult is not pure and an old man is not pure. Impurity increases as the age advances. God says that come back such as you were sent in the world. He had come pure but he goes back stained. Guru Nanak Dev ji says:-

ਦਾਗ ਦੋਸ ਮੁਹਿ ਚਲਿਆ ਲਾਇ ॥ ਦਰਗਹ ਬੈਸਣ ਨਾਹੀ ਜਾਇ ॥ ੩ ॥

(ਅੰਗ ੬੬੨)

daag dos muh chaliaa laae. dargeh baisan naahi jaae.3.

One who departs, with these black stains of sin on his face shall find no place to sit in the Court of the Lord. 3.

He would not get a seat in the Royal Court of God because his face is stained with faults and vices. God had sent him pure but he has returned stained, therefore the doors of God are closed for him. Come back after becoming sanctified. Come back such as you had gone. Dhani Ram had been a disciple of Bhagat Kabir ji and had propagated the Kabir Panth very much. He had said nice word like this:-

**ਬੜੇ ਯਤਨ ਸੇ ਓੜੀ ਕਮਰੀਆ, ਜਿਉਂ ਕੀ ਤਿਉਂ ਧਰ ਦੀਨੀ ਚੱਦਰੀਆ।
barey yatan se orri kamria join ki tion dhar dini chadria..**

‘O’ God! I have worn the sheet of life given by you very carefully. I have not let it become stained, dirty or torn. As You had given me the life sheet, I have come back with this life sheet like that only and I am placing it at Your Feet, **‘barey yatan se orri kamria join ki tion dhar dini chadria.’** But in reality man makes the clean life sheet very dirty. The Divine debt remains. Until and unless man does not purify this life-sheet, the debt of God remains unpaid. The debt of Guru remains uncleared if man does not follow the words of Guru. If man does not serve the people, then the debt of gods remains outstanding. If he does not serve the parents then the parental debt remains outstanding. But all these four debts are paid off if a person meditates the name of God. Guru Ram Dass ji edicts:-

maerai hiarai ratan naam har basia
gur hath dhario maerai maatha.
janam janam kae kilbikh dukh utrae
gur naam dio rin laatha.1.

Guru Ram Dass ji has given this advice. In this way Guru Nanak Dev ji has been enhancing the realization of Sikhism in the minds of Sikhs:-

ਕੋਈ ਭਲਾ ਕਹਉ ਭਾਵੈ ਬੁਰਾ ਕਹਉ ਹਮ ਤਨੁ ਦੀਓ ਹੈ ਢਾਹਿ ॥ ੧ ॥

(ਅੰਗ ੫੨੮)

koe bhala keho bhaavai bura keho ham tan deeo hai dhaar.1.
Some speak good of me, and some speak ill of me, but I have surrendered my body to You.1.

If ten persons start calling a man nice, his feet do not stick to the

ground and he becomes very proudy. He starts considering himself great. But if ten persons start slandering him, then he becomes dispirited and sits disappointed. Due to censure, a person becomes sorrowful. A person becomes very happy when he is praised. Man is not consistent. His life is in other's hands. His weal and woe are in the hands of other persons. If they praise, he is happy. If they censure, he is pained. It means that the switch of life is in the hands of other people. He would be happy or sad if they switch on or off respectively. Guru ji does not agree with this. The advice of Guru Ram Dass ji is, 'koe bhala keho bhavai bura keho ham tan deou hai dhaar.' 'O' God! I have surrendered myself. Let any one praise or defame. Censure and praise, both these pass from below the feet. Like this, Guru Ram Dass had bestowed the advice to remain consistent under all circumstances. He had continued to increase the knowledge and power of Sikhism among the Sikhs. Then one after the other, this Radiance entered the **Fifth palace and was called respected Guru Arjan Dev ji.** Bhai Gurdas ji says:-

ਚਲੀ ਪੀੜੀ ਸੋਢੀਆ ਰੂਪੁ ਦਿਖਾਵਣਿ ਵਾਰੋ ਵਾਰੀ॥

(ਭਾ.ਗੁ.ਜੀ, ਪਉੜੀ ੧੩, ਵਾਰ ੩੭)

chali pirri sodhiaa roop dikhaavan vaaro vaari.

Now the Sodhi lineage has started and they all will show their selves turn by turn.

Palaces kept changing but Radiance (ਜੋਤ /Jyoti) was the same.

ਜੋਤਿ ਓਹਾ ਜੁਗਤਿ ਸਾਏ ਸਹਿ ਕਾਇਆ ਫੇਰਿ ਪਲਟੀਐ॥

(ਅੰਗ ੯੬੬)

jot oha jugat saae seh kaaeiaa faer paltteeai.

They shared the One Light and the same way; the King just changed His body.

In the present age it is the wonder of science that some one's kidney is fixed in the body of some one else. Eyes of one person are affixed to another person. Blood of one person is transfused into the body of another person. These are the wonders of science. But there was the marvel of the religion that Radiance is in one body. The Perceptual Revelation from one body was taken out and was implanted in another body so that this Perception may continue to serve the mankind for a long time. That Divine Splendour may continue to illuminate the human world for a long time. This wonder

had been taking place in the religious world. But in the house of Guru Nanak Dev ji, this had happened with regularity. That Radiance had entered turn by turn in ten palaces.

The name of the fifth palace was Guru Arjan Dev ji. The complete Radiance had dwelt within Guru Arjan Dev ji. He propagated and preached Sikhism far and wide. The pages of history are full of his contribution to Sikhism. He had portrayed the sketch of the Golden Temple; Amritsar and then got it constructed. Respected Guru Arjan Dev ji was a top-most poet, musician, classical singer and artist as well. Every type of skill sprouted from his innerself. In India the Supermen were identified due to their fine arts. One is a Ansha Avtar, ie., he has got only partial skill. The other superman has got two fine arts. Some one is having four or eight or fourteen fine arts. Superman having sixteen fine arts is perfect superman. Guru Arjan Dev ji mentions about this:-

ਸੋਲਹ ਕਲਾ ਸੰਪੂਰਨ ਫਲਿਆ ॥ ਅਨਤ ਕਲਾ ਹੋਇ ਠਾਕੁਰ ਚੜਿਆ ॥

(ਅੰਗ ੧੦੮੧)

soleh kala sanpuran falia. anat kala hoe thakur charria.

The sixteen powers, absolute perfection and fruitful rewards are obtained, when the Lord and Master of infinite power is revealed.

God is the possessor of countless fine arts and skills. The entire arts, skills and knowledge are His Bestowals only. The person who communes with God, would become an artist. One or the other skill or fine art would spring up from his inner self, e.g., singing or music or dance or painting. Such a skill or art would be full of power. It would not be lifeless. Such an art is not learnt, rather it sprouts from one's inner-self due to perceptive splendour.

The maximum number of Shabads in Sri Guru Granth Sahib ji had been composed by Guru Arjan Dev ji. The Golden Temple, Amritsar was got constructed by him. The glitter of love, humility, modesty, knowledge and science is gleaming in the Shabads of Guru Arjan Dev ji. Serenity was his unique nature. So much was the serenity at the mental level, that hot iron pan and even fire could not vex him. Such an event had taken place. His sanctified words also testify this:-

ਨਹ ਸੀਤਲੰ ਚੰਦ੍ਰ ਦੇਵਹ ਨਹ ਸੀਤਲੰ ਬਾਵਨ ਚੰਦਨਹ ॥

(ਅੰਗ ੧੩੫੭)

neh sitlang chandar daevah neh sitlang baavan chandaneh.

The moon-god is not cool and calm, nor is the white sandalwood tree.

It is said that the Moon and the moon-rays are very cold. Guru ji says that it may be so but these do not cool the mind and it remains hot. The moon-rays do not reach the mind, '*neh sitlang bavan chandaneh*'. Sandal wood is very cool. The forehead becomes cool when the sandal wood is applied to it. It acts like a medicine during the summer season. But its access is upto the body only and not upto the mind. The forehead has become cool but the mind is hot. Coolness spreads outside due to the moon-rays but the heat in the mind stays:-

neh sitlang chandar daevah neh sitlang baavan chandaneh.
neh sitlang seet rutaen....

In winter on the snowy mountains, furious, jealous, angry and craving hearts and persons full of enmity are seen, although it is snowing outside and the weather is chilly. The blowing cold wind and snowfall do not cool the mind:-

ਨਹ ਸੀਤਲੰ ਚੰਦ੍ਰ ਦੇਵਹ ਨਹ ਸੀਤਲੰ ਬਾਵਨ ਚੰਦਨਹ॥

ਨਹ ਸੀਤਲੰ ਸੀਤ ਰੁਤੇਣ ਨਾਨਕ ਸੀਤਲੰ ਸਾਧ ਸ੍ਵਜਨਹ॥੩੯॥ (ਅੰਗ ੧੩੫੭)

neh sitlang chandar daevah neh sitlang baavan chandaneh.

neh sitlang seet rutaen Nanak seetlang saadh savajaneh.39.

The moon-god is not cool and calm, nor is the white sandalwood tree. The winter season is not cool; O Nanak, only the Holy friends, the Saints, are cool and calm.39.

The mind is pacified in the religious congregation and by repeating God's name. Guru ji clearly says:-

ਚੰਦਨ ਚੰਦ੍ਰ ਨ ਸਰਦ ਰੁਤਿ ਮੂਲਿ ਨ ਮਿਟਈ ਘਾਮ॥

ਸੀਤਲੁ ਥੀਵੈ ਨਾਨਕਾ ਜਪੰਦੜੋ ਹਰਿ ਨਾਮੁ॥੨॥

(ਅੰਗ ੭੦੯)

chandan chand na sarad rut mool na mittae ghaam.

seetal theevai Nanaka japandarro har naam.2.

The burning of the heart is not dispelled at all, by sandalwood paste, the moon, or the cold season. It only becomes cool, O Nanak, by chanting the Name of the Lord.2.

He was so equanimous that he got the foundation stone of Golden Temple, Amritsar laid by Sain Mian Mir, a great Muslim saint of those times. Guru ji's mind was full of oneness. Bhai Bano ji, Bhai Baihloo ji, Bhai Manjh ji, Bhai Gurdas ji and Baba Buddha ji were

Guru ji's top class Gursikhs and devotees. Guru Arjan Dev ji had edited Sri Guru Granth Sahib ji. Banis (sacred hymns) of First, Second, Third and Fourth Guru ji's were available in book-form. Guru ji arranged these in sequence and did the compilation. When the Installation of Sri Guru Granth Sahib was done for the first time in Golden Temple, Baba Buddha ji was made to sit in attendance and Guru ji himself sat in front. Only one anecdote had been narrated in the Golden Temple by Guru Arjan Dev ji. Otherwise Kirtan (singing in the praise of God) had been going on. The tradition of exposition of the scriptures was started by Bhai Gurdas ji at Gurudwara Manji Sahib located outside the circumambulation of the Golden Temple.

The brief exposition, which Guru Arjan Dev ji had narrated in the Golden Temple, is like this:-

Satgur ke srir hain jo sabh than samey sabh na darsain.

The glimpse of the body of Satguru ji can not be seen at all times, nor can it be seen at all places. This body is neither present at every place nor present at all times. Therefore the body is not Guru. Who is not pervasive, is not God. Who is not pervasive is not Guru also. Which is God in the form of Splendour, the same is Guru in the form of Shabad. Who is Guru in the form of Shabad, the same is God in the form of Splendour. Shabad and Splendour are wide spread:-

ਤਿਹੁ ਲੋਕਾ ਮਹਿ ਸਬਦੁ ਰਵਿਆ ਹੈ ਆਪੁ ਗਇਆ ਮਨੁ ਮਾਨਿਆ ॥ ੨ ॥

(ਅੰਗ ੩੫੧)

tihu lokaa meh sabad raviah hai aap gaeiaa man maaniaa.2.

The Word of His Shabad is pervading the three worlds; when my ego was quietened, my mind became happy.2.

Link can be established with God through Shabad at any place because He is Omnipresent. The entire universe is His Temple:-

ਸਗਲ ਭਵਣ ਕੀ ਮੂਰਤਿ ਏਕਾ ਮੁਖਿ ਤੇਰੈ ਟਕਸਾਲਾ ॥ ੧ ॥

(ਅੰਗ ੫੯੬)

sagal bhavan ki murat eaeka mukh taerai ttakasaala.1.

Yours is the one and only form of the entire universe; Your mouth is the mint to fashion all.1.

Guru Nanak Dev ji says that the whole universe is Your Temple and Your Effigy. We can recall You anywhere and request for assistance. Anywhere we can have association with You through

Shabad. Guru Arjan Dev ji while addressing the congregation, is explaining:-

*Satgur ke srir hain jo sabh than samey sabh na darsain.
Granth ridda Gur ko iho jano uttam hain sabh kaal rahain hain.*

Sri Guru Granth Sahib should be considered as the soul of Guru ji. This is Supreme and present at all places at all times. Man, while sitting in a lonely place, is repeating His Name: Waheguru, Waheguru. Guru is present. God is present. Link would be established. Man is meditating on God's Name while travelling and then:-

ਗੁਰੁ ਮੇਰੈ ਸੰਗਿ ਸਦਾ ਹੈ ਨਾਲੇ ॥ (ਅੰਗ ੩੯੪)

gur maerai sang sada hai naalae.

My Guru is always with me, near at hand.

Who is not always in company, is not Guru:-

ਸਦਾ ਅੰਗ ਸੰਗੇ ਅਭੰਗੰ ਬਿਭੂਤੇ ॥ (ਜਾਪੁ ਸਾਹਿਬ)

sada ang sangae abhangan bibhootae.

Who is not always Omnipresent, He is also not God. Who is pervasive, only He is Guru And God. Guru Arjan Dev ji edicts:-

ਮੇਰੇ ਸਰੂਪ ਤੇ ਯਾ ਤੇ ਹੈਂ ਦੀਰਘ, ਸਾਹਿਬ ਜਾਨ ਅਦਾਇਬ ਕਹਿ ਹੋਂ।

mere sarup te yaan te hain deeragh

sahib jaan adaaib keh hon.

This should be considered greater than my form because my body is existing today and tomorrow it may not be. It is not also Omnipresent. This theoretical point was bestowed to the Sikhs and expanded Sikhism.

There had never been a reconciliation between Truth and political power since the ancient times. Truthful persons do not have external power while the persons in authority do not have truth. This duel had been going on since the ancient times. The persons in authority during the period of Guru Arjan Dev ji did not cohcure with him because many Muslim saints had also become devotees of Guru ji. Mian Mir had laid the foundation stone of the Golden Temple. The influence of Sikhism was increasing and people had starting understanding the theoretical points. The authority confronted. Authority can not tolerate that truthful may overtake him. Why his respect, greatness

and worship may be surpassed. Power is based on pride and truth is based on humility. Power is generally based on ignorance. Truth is based upon Divine knowledge. Struggle erupted. Orders were issued. After keeping thirsty and hungry, Guru ji was martyred.

Guru Arjan Dev ji was put in a solitary confinement within a Haveli (big house) in Lahore (now in Pakistan). He was kept hungry and thirsty for four days in the month of June. It was extreme and sweltering summer but water and food was not given. He was kept in a room with the doors closed. Guru ji remained carefree and in gratitude. Orders were issued to martyr him by torturing. On the first day he was caused to sit on a hot iron pan. On the second day hot sand was poured on the head. On the third day he was boiled in a boiling water. So severe was the punishment and tortures. It is said that on the first day Sain Mian Mir had reached in the dark and narrow dungeon of the prison because of his influence. On seeing Guru Arjan Dev ji sitting on a hot iron pan, he wept bitterly. Late Principal Ganga Singh, a great philosopher and expositor of Gurbani, had written one dialogue in a poetic form. When Sain Mian Mir was weeping bitterly, Guru Arjan Dev ji, addressing him, advised:-

***Sunn kiha satgur ne mia, chhodo preeti chaam se,
kia huaa tan tap giaa, mann shaant hai Hari Naam se.***

Leave this skin and the talk about this body. My mind is cool.

***neh sitlang chandar daeveh
neh sitlang bavan chandaneh.
neh sitlang seet rutaen
Nanak seetlang saadh savajaneh.39.***

On the fourth day, Guru ji was made to stand in the cold water of river Ravi. The body was full of blisters and wounds. When these come in the contact with the cold water, it is felt like inflicting blows with dagger. At that time, Guru ji uttered:-

ਸੇਵਕ ਕੀ ਓੜਕਿ ਨਿਬਹੀ ਪ੍ਰੀਤਿ ॥ (ਅੰਗ ੧੦੦੦)
saevak ki ourrak nibhi preet.

The love which the Lord's servant feels for the Lord lasts forever.

'O' God! I am thankful that the love of Your servant had gone along upto the last breath.

ਸੇਵਕ ਕੀ ਓੜਕਿ ਨਿਬਹੀ ਪ੍ਰੀਤਿ ॥

ਜੀਵਤ ਸਾਹਿਬੁ ਸੇਵਿਓ ਅਪਨਾ ਚਲਤੇ ਰਾਖਿਓ ਚੀਤਿ ॥ ੧ ॥ ਰਹਾਉ ॥

(ਅੰਗ ੧੦੦੦)

saevak ki ourrak nibhi preet.

jivat sahib saeviou apna chaltae rakhiau cheet. 1.rehaao.

The love which the Lord's servant feels for the Lord lasts forever.

In my life, I served my Lord and Master, and as I depart, I keep

Him enshrined in my consciousness. 1. Pause.

In this manner the body of Guru ji became water in the river water and the radiance merged with Radiant God:-

ਸੂਰਜ ਕਿਰਣਿ ਮਿਲੇ ਜਲੁ ਕਾ ਜਲੁ ਹੂਆ ਰਾਮ ॥

ਜੋਤੀ ਜੋਤਿ ਰਲੀ ਸੰਪੂਰਨੁ ਥੀਆ ਰਾਮ ॥

(ਅੰਗ ੮੪੬)

suraj kiran milae jal ka jal hooaa Raam.

joti jot ralee sanpuran theeaa Raam.

The rays of light merge with the sun, and water merges with water.

One's light blends with the Light, and one becomes totally perfect.

So much tranquil and humble was the great virtuous superman of the time. The life of Guru Arjan Dev ji reveals that he was so great an artist and equanimous. The Guru-jot in the fifth palace had elevated the sphere of Sikhism. Sikh should be tranquil and not angry. Sikh should be equanimous and not full of jealousy and discriminations. Sikh should be earnest, artist and learned and not illiterate and stupid. In this way, Guru Arjan Dev ji had expanded Sikhism and brightened the image of Sikhism.

While distributing the Divine Knowledge, the radiance of Guru ji merged with the Luminous God. That Divine Splendour graced the **Sixth palace and was called respected Guru Hargobind Sahib ji**, the Lord of Sovereignty and Spirituality (Miri & Piri). After the serenity of Guru Arjan Dev ji, Guru Hargobind Sahib ji adopted the path of revolution, so that the serenity of Guru ji may not be considered as a weakness and cowardice. Guru Arjan Dev ji had displayed extreme tranquility. After adopting the form of revolution, Guru Hargobind Sahib ji said that, that tranquility was not the peace of the weak. Rather that peace was the peace of the brave. That impartiality and toleration were not the substance of the weak. Weak has to tolerate every thing due to weakness. But this was the power of tolerance of the brave. The same radiance gave birth to the bravery.

Perfect God has made our body from five elements:-

ਅਪੁ ਤੇਜੁ ਬਾਇ ਪ੍ਰਿਥਮੀ ਆਕਾਸਾ ॥

(ਅੰਗ ੩੨੭)

ap taej baae prithamee akasa.

Water, fire, wind, earth and ether

These elements are : Soil (Earth), water, air, fire and sky. The sky is the space. If there is no space, then where our body and all things are to be kept. Like this our body is the effigy of five elements. Due to these five elements, this effigy should have five types of temperaments. Earth has got power of tolerance. It tolerates every thing. Whether some one may apply sandal wood or some one may throw filth. Earth tolerates the weight of all. Man should also have tolerance like earth. Lest someone may consider this tolerance as weakness, the body has also got fire. Bravery, upsurge, emotion, courage. But this bravery should not transmute into anger, there is also water to give coolness. Bravery is not anger. Both doctor and murderer have got knives in their hands. By performing operation with the knife, the doctor is saving the life of the patient. The murderer is taking the life of some one by stabbing with his knife. Both have got knives in their hands. If the murderer has stabbed a person and he has survived, even then a case of murder can be built up. Doctor has used his knife for operation but the patient has not survived, even then the law suit under Cr.P.C.302 can not be instituted against the doctor. Sword in the hand of a saint is like a knife of the doctor and not like knife of a murderer. Saint is saving the life of the oppressed and the weak and the freedom of the country.

Respected Guru Hargobind Sahib ji drew the sword and declared that our non-violence had been considered weakness and cowardice. We are neither weak nor coward. Guru ji prepared the army of warriors. Sri Akal Takhat Sahib was constructed in front of the Golden Temple. We are religious but we have also to protect the religion. We have to tell the heads of the rosary but we have also to protect the rosary so that no one may snatch it. Sri Akal Takhat Sahib has been built in front of the Golden Temple so that any social or political decision may be taken in front of Guru ji and Truth. Guru ji is so much free from animosity that he had brought up Painda Khan. But when he became young, he confronted Guru ji with his own army. He attacked Guru Hargobind Sahib ji six times with his sword again and

again. Guru ji warded off the assaults on his shield. The words, which Guru ji spoke at that time had been recorded by Mohsan Fani, a very good historian of those times in the book Dabistan-e-Muzahib compiled by him. He writes when Paindae Khan had done six assaults with his sword one after the other. The Sikhs, accompanying Guru Hargobind Sahib ji were seeing that Guru ji was only warding off the assaults and not attacking himself. Many Sikhs requested Guru ji to permit them to put him to death. Guru ji did not allow them to do so. After six repeated attacks by Painde Khan, Guru ji unsheathed his sword and told Paindae Khan:-

chuna nahi teg - zadan een asat.

‘O’ Painda Khan! “Sword is not used like that. Sword is stricken like this”.

Mohsan Fani said that he was seeing the first person on this earth, who was instructing the enemy in the battle-field how to strike with a sword. Sword should be struck like this. How tender, gentle and sanctified the heart was. Guru ji had advised the world to fight with a pure heart and not with impure heart. Saint fights with a sanctified heart. Wicked fights with an impure heart. The wicked person wants to kill or oppress the other person. Saint wants to save the afflicted person and the country. The difference is so much. Since wicked person oppresses and kills others, he has to be slaughtered. Otherwise it would become difficult for the weak and the oppressed to be alive. Guru Nanak Dev ji in his sixth palace had clearly said, “ ‘O’ Man! Body has got fire. Therefore zeal is needed. Humility is to be taken from the earth. The emotion of zeal is to be taken from the fire. Swiftiness is to be taken from the air. One should not sit idle. One must earn his livelihood by honest earning. One Sufi saint says.

Abro badd ma va falak kharsheed darkaran.

Taat na no baraf aae ba gaflat na khuri.

He says that he sees that the water of the rivers is flowing. Air is blowing. Sky is moving. Sun, Moon and Stars are in motion. The earth is revolving. Every thing is moving. Breathing and blood are circulating in the body. Outside clouds and air are in motion.

‘O’ Man! Your hands and feet should be in motion. You should eat your meals after working hard. You should not eat with ill-gotten wealth. Sweetness is to be taken from the air and one should earn his

livelihood by hard work. Purity of the mind is to be taken from the water. Patience is to be taken from the earth. Zeal is to be taken from the fire. Impartiality is to be taken from the sky. Respected Guru Hargobind Sahib ji had given this imprint to the world and did advancement in Sikhism.

Guru ji was returning to Baramulla riding a horse after hunting in Jammu and Kashmir state. One child was lying on a heap of filth. His parents had thrown him because he was having teeth in his mouth at the time of his birth and he was also so ugly that one did not want to look at him. He appeared like a demon. Although the mother kept crying, the father threw him out. When Guru ji passed that heap of filth, he heard the sound of a child weeping. Guru ji told the Sikhs to see, there was a human child. After seeing the child, they told Guru ji that it was a human child but was very dirty. Guru ji said that it did not matter, bring him and he would be 'Suthra', i.e., neat. After become young, he was called 'Suthra Shah'. He became mendicant. Due to the impression of seed, he was of humorous nature but due to the company of Guru ji he had realised God and was Brahm Gyani. One day Suthra Shah was waving whisk fly on Guru ji. In front one Yogi was sitting and he had applied a lot of ash on his body. Suthra Shah continued to tease him with his teeth. Yogi tolerated for sometime and then stood up to thrash him with his tongs. Suthra Shah fell at the feet of Guru ji and requested to save him from that Yogi. Guru ji said that you must have done something. Suthra replied that Yogi had applied a lot of ash on his body and I was putting aside some ash to check whether fire was also there or not. Sir, I have removed only a small quantity and there were flames blazing inside:-

ਅੰਤਰਿ ਅਗਨਿ ਬਾਹਰਿ ਤਨੁ ਸੁਆਹ ॥ ਗਲਿ ਪਾਥਰ ਕੈਸੇ ਤਰੈ ਅਥਾਹ ॥

(ਅੰਗ ੨੬੭)

antar agan bahar tan suaah. gal pathar kaisae tarai athaah.

The fire of desire rages within; outwardly they apply ashes to their bodies. There is a stone around their neck - how can they cross the unfathomable ocean?

This was the method of Suthra to advise others and this was due to the influence of the association with Guru Hargobind Sahib ji. One day he was sitting at the back side of the congregation and he ran away after abusing. When he came in the congregation after a few days, then

the companions of the congregation caught him and brought before Guru ji and complained that one day he had abused us and ran away. Guru ji told him that he should not have done like this. But Suthra replied that he had not at all abused and they were telling lie. Addressing the congregation he said that could they tell him the Shabad and sermon narrated by Guru ji on the day he had abused them. If they could recall the Shabad, then it was possible that he would be able to recall the abuse allegedly uttered by him, as yet he did not remember. When Guru ji asked about the Shabad and sermon he had preached, no one was able to recall. Suthra told Guru ji that they had kept his abuses in their minds and not your Shabad. He had uttered that abuse only which they could keep in mind. Like this Suthra was of humorous nature but he would give advice and knowledge in a joke.

Respected Guru Hargobind Sahib ji prepared an Army of warriors and saints. He made saints as soldiers and said that we are not only soil and water, there is also fire in the body which is an element of emotion, zeal and bravery and we can draw sword to face any eventuality and helplessness. He was the first Guru who took up sword and weapons and said that he would protect the country, nation and the oppressed with the sword, wherever required. In this manner Guru Hargobind Sahib ji gave the imprint of Miri-Piri (Sovereignty and Spirituality) and he was called Lord of Sovereignty and Spirituality. Thus Miri-Piri became his appellation.

The Divine Splendour which had stayed in six palaces and caused to perform different achievements, then entered the seventh palace. The name of the seventh palace was Respected Guru Har Rai Sahib ji.

* *

Guru Har Rai Sahib Ji, Guru Harkrishan Sahib Ji, Guru Teg Bahadur Sahib Ji

The name of the Seventh Palace of Guru Nanak Dev ji is **respected Guru Har Rai Sahib**. He was the grand son of Guru Hargobind Sahib ji. Guru Hargobind Sahib had five sons and one daughter, Baba Gurditta ji, Baba Anee Rai ji, Baba Suraj Mal, Baba Atal Rai ji and Guru Teg Bahadur Sahib ji was the fifth son. Bibi Veero was the name of the daughter. Respected Guru Har Rai Sahib was the son of Baba Gurditta ji. In this way Guru Hargobind Sahib bestowed Apostleship to his grand son. Guru Har Rai Sahib, the seventh palace had given his inconceivable imprint to the world. Guru Har Rai Sahib ji had adorned the seat of Guruship with full pomp and show. He was the Divine Splendour of Guru Nanak Dev ji. But there was no exhibition and ostentation. Twenty two hundred horsemen had always accompanied him.

Some learned persons say that one half of the life of a person is spent to display what he is not. The remaining half of his life is spent to conceal what actually he is. The basic message and sermon of Guru Har Rai Sahib ji is that "You do not hide your real self and also do not try to exhibit what you are not". Bhagat Kabir ji has nicely said:-

ਨਾਕਹੁ ਕਾਟੀ ਕਾਨਹੁ ਕਾਟੀ ਕਾਟਿ ਕੂਟਿ ਕੈ ਡਾਰੀ॥

ਕਹੁ ਕਬੀਰ ਸੰਤਨ ਕੀ ਬੈਰਨਿ ਤੀਨਿ ਲੋਕ ਕੀ ਪਿਆਰੀ॥ ੪॥੪॥ (ਅੰਗ ੪੭੬)

naakahu kaattee kaanhu kaattee kaatt koott kai ddaari.

kahu kabir santan ki bairan teen lok ki piaari.4.4.

I have cut off her nose, and cut off her ears, and cutting her into bits, I have expelled her. Says Kabir, she is the darling of the three worlds, but the enemy of the Saints.4.4.

I have cut into pieces the nose and ears of the riches/wealth. The question arises why only the nose and ears have been cut. Throat should have been cut. Wealth does not have throat or neck. It has got

only the nose and the ears. It means that whatever a wealthy person does, it is only for nose, i.e., for his grandeur and honour and to make himself known. He keeps his nose in front. Then he listens with his ears to his praise being done by the people and feels happy. Bhagat Kabir ji says that nose and ears of the wealth have been cut. It means that I am not doing any thing to preserve my honour. I am doing for the sake of truth. My every step has the imprint of truth and not of nose. I do not listen with my ears my praise but I listen the eulogy of God. A person, whose life has become like this, has escaped from ostensible life. Otherwise the life of man is such that he exhibits his body, his clothes, his mode of speech and manners and even exhibits his mode of eating and drinking. He also exhibits his laughing and weeping. Guru Teg Bahadur ji has always been preventing us in his sanctified Bani from this life of ostentation. But Guru Har Rai Sahib has displayed an inconceivable imprint.

One day the Sikhs accompanying Guru ji submitted one request. Poet Santokh Singh has very nicely written down this request in his book "Gur Partap Suraj":-

Path kareain hum nitt Gurbani, arth prmarth kichhu na jani.

'O' Seventh Guru Nanak Dev ji!, Guru Har Rai Sahib ji! We daily recite Gurbani in the morning and evening but we do not know the meanings of the Shabads. Is there any benefit of such recitation?

Path kareain hum nitt Gurbani, arth prmarth kichhu na jani.

jo maharaj Gur Shabad batavey, so hum te nahin jat kmavey.

If we understand something, then it becomes difficult to follow that path and practice the precept. Is such a recitation useful? Does it not remain only a ritual?

While going the foot of Guru ji hit one piece of broken earthenware, in which Ghee had been kept in the past. The bucket, containing Ghee, had broken but the potsherd was lying there. It was greasy. The grease was indicating that Ghee was kept in the past, though now it does not have. On looking at the potsherd, Guru ji said:-

Rahi chikanta theekar mahi, tion Bani rahey mann mahi.

As Ghee is not in the potsherd, but the grease is present in it. Similarly by reciting Gurbani, although it would not be fully fruitful, yet it is not without some benefit. Some advantage will be bestowed. During reciting Gurbani, if this much is kept in the mind that I am

reciting Gurbani and repeating Divine words, then it would have the imprint on the mind. In this way, Guru Har Rai Sahib had been presenting such sermons to the congregation. One devout Sikh of Kabul, Bhai Gonda by name was having very much devotion, faith and love for Guru Har Rai Sahib ji. Guru ji had also bestowed him "Manji" (Small Cot). That small Cot had existed in Kabul as a mnemonic uptil now. But now the Kabulee Singhs have brought this Cot in India. Cloth Sheets are properly presented as an offering to this Cot and Guru Har Rai Sahib blesses and bestows fortune.

The time to select the next palace had come. Guru ji had two sons, Baba Ram Rai and Guru Harkrishan Sahib ji. Baba Ram Rai was ascetic and while practising austerities he had acquired some supernatural powers. Due to the concentration of the mind by meditation there are some achievements and these are called supernatural powers. This is one halt on the Divine path and most of the ascetics stop at this halt and they are bereft from reaching God. They remain entangled in the supernatural powers. Guru ji says that like the affection and attachment to the wealth and the family, many times sages also get attached to the supernatural powers:-

ਰਿਧਿ ਸਿਧਿ ਸਭੁ ਮੋਹੁ ਹੈ ਨਾਮੁ ਨ ਵਸੈ ਮਨਿ ਆਇ ॥ (ਅੰਗ ੫੯੩)

ridh sidh sabh moh hai naam na vasai mann aae.

Riches and the supernatural spiritual powers of the Siddhas are all emotional attachments; through them, the Naam, the Name of the Lord, does not come to dwell in the mind.

If the supernatural powers are following the ascetic, then there is no harm, because Guru ji says:-

ਨਵ ਨਿਧੀ ਅਠਾਰਹ ਸਿਧੀ ਪਿਛੈ ਲਗੀਆ ਫਿਰਹਿ ਜੋ ਹਰਿ ਹਿਰਦੈ ਸਦਾ ਵਸਾਇ ॥

(ਅੰਗ ੬੪੯)

nav nidhi athareh sidhi pichhai lagiaa fireh
jo har hirdai sada vasaae.

The nine treasures and the eighteen spiritual powers of the Siddhas follow him, who keeps the Lord enshrined in his heart.

Respected Guru Amar Dass ji says that all the supernatural powers follow that ascetic like a shadow in whose heart God's Name always dwells. If such supernatural powers manifest naturally, then there is no harm. But if to acquire supernatural powers and to halt after acquiring

becomes the aim of life, then such a person makes his life useless. Worldly persons halt in wealth, family and augustness. Religious persons generally halt in the supernatural powers and waste their hard to be got human life uselessly. Baba Ram Rai was a person having miraculous powers. He had exhibited seventy two miracles to Aurangzeb, the then Mughal emperor of India, and he was impressed very much.

Wealth can be used properly or can be misused. Political power can also be used properly or improperly. Similarly supernatural powers can be used wrongly or fairly. Some one can imprecate with the miracles. The religious history of India is full of imprecations given by Rishi-Munis (ascetics and hermits). One can cause to glitter one's augustness with the help of these miracles and can bereft himself from God. Baba Ram Rai had developed some such mental tendency. Some persons in authority of that period desired to bifurcate Guru ji's family. There has generally been a wrangling between truth and political power. Persons in authority do not tolerate truth going ahead and the humanity worshipping it. Pride accompanies political power. Pride wants to remain ahead. Sikhism was becoming prominent. Guru Nanak Dev ji had left an inconceivable imprint in India and it was developing. This was pricking the persons in authority. They instigated Ram Rai that Guru should be like you and tried to divide Guru-Ghar.

But due to exhibiting 72 miracles and manifesting pride, Guru Har Rai Sahib renounced Ram Rai and also edited all the companions of the congregation not to entertain him.

Then the seventh palace of Guru Nanak Dev ji selected respected **Gur Harkrishan Sahib ji as the Eighth Palace**. He was the younger brother of Baba Ram Rai, younger son of Guru Har Rai Sahib ji and the great grandson of Guru Hargobind Sahib ji. When Guru Harkrishan Sahib assumed the Guru-jyoti (Radiance) of Guru Nanak Dev ji, at that time he was of five and a half years of age. When he reached the age of seven and a half years, he bade adieu to the world. There is one inconceivable mystery in this which has to be understood.

In the earlier times there was one great learned person, political genius and religious scholar in India whose name was Rishi Chanak. There is one great book on diplomacy written by him and is called

"Chanakya Niti Granth". Rishi Bidar and Bharthri had also written books on politics. All these books of Chanak, Bidar and Bharthari are full of discretion and understanding. Chanak had a great sway in the political field of India. He had said that no person below the age of 35 years should be appointed Chief in the political, social and religious fields. Before 35 years age, a person's thinking is childlike and his words are not trust worthy. He declared that a person under 35 years of age would be immature. India had remained under this influence and kept in view this ruling while doing selection. If we have a look upon the political world, 97 precedent of the politicians holding political posts are old persons. With the advancement in age, some intelligence comes. Age is also a teacher and teaches many things. It is difficult to learn certain things before proper age. But to say that age teaches every thing, in that case every old man should be Brahm Gyani, i.e., every old man should have Divine Knowledge. Every old man should be a saint and form of God. But in reality, it is not so. No person can be considered great due to age only. Sheikh Saadi, the Iranian Sufi Saint has said:-

bazurgi ba akal asat na ke ba saal.

Eminence is due to wisdom and not due to age.

bazurgi ba akal asat na ke ba saal.

Twangri ba dill asat na ke ba maal.

Riches is not from the wealth and property, it is from the heart, how large-hearted a person is. Estimate eminence from the wisdom.

The selection of Guru Harkrishan Sahib and the entrance of Guru Jyoti at the age of five and a half years of age has given the imprint that it is not a question of age, rather it a question of wisdom. It is possible that an old man may be having a childlike wisdom, and he may be talking like a child. It can also so happen that there may be an elderliness in a child. Eminence may be manifesting from his words and intelligence. It is not necessary that wisdom develops as the age advances. The modern science concurs with this. Science says that the age has reached 70 or 80 years but the wisdom has halted at the age of thirteen years. It halts at seven or eight years in many cases. Even if the body becomes young or old, but the level of wisdom remains child like.

It is seen from the history of the world that there had been such children who were Bhagat, saint and Pooran Brahm Gyani, i.e., who

had completely realized God. If we enquire from Bhagat Kabir ji how to do meditation, he says that:-

ਰਾਮ ਜਪਉ ਜੀਅ ਐਸੇ ਐਸੇ ॥ ਧੁ ਪ੍ਰਹਿਲਾਦ ਜਪਿਓ ਹਰਿ ਜੈਸੇ ॥ ੧ ॥

(ਅੰਗ ੩੩੭)

raam japo jeea aisae aisae. dhru prehlad japiou har jaisae.1.

Just as Dhroo and Prahlada meditated on the Lord, so should you meditate on the Lord, O my soul.1.

According to the history, both Dharoo and Prehlad were of five years age and had fully realized God and were perfect saints. They had strong will, full faith, complete love for God and perfect Divine Knowledge. It is surprising to see that these children were devotees. Prehlad had taken birth in the house of Harnakash when he was of middle age. When he grew up to the age of five years, his father instructed him to meditate on the following words:-

Jal Harnakash Thal Harnakash, which means that Harnakash is Omnipresent.

In the spirit of emulation, other children would also meditate likewise. A child five years told his father: What child like talk you are saying?

Jal Hai Ram, Thal Hai Ram, which means: "God is Omnipresent". This old man of sixty years talked like children. Prehlad, a child of five years talked like an elderly person. Children had been Bhagats:-

ਪਾਂਚ ਬਰਖ ਕੋ ਅਨਾਥੁ ਧੁ ਬਾਰਿਕੁ ਹਰਿ ਸਿਮਰਤ ਅਮਰ ਅਟਾਰੇ ॥ (ਅੰਗ ੯੯੯)

panch barakh ko anath dharoo barik har simrat amar attarae.

The five year old orphan boy Dharoo, by meditating in remembrance on the Lord, became stationary and permanent.

Dharoo had attained immortal status at the age of five years. Children had been perfect Gursikhs, pious persons and were having Divine knowledge. Guru Nanak Dev ji was sitting under a Jujube tree. There was one child of seven years age. His mother had placed two breads made of mixed grains in a plate and then placed butter on the breads and gave to the child alongwith a glass of butter-milk and told him to eat the breakfast. But the child was recalling again and again Guru Nanak Dev ji sitting under a Jujube tree. Then he lifted the plate laid with the food and took it to Guru ji and placing before him, he

requested with folded hands to take the breakfast. It was his eager desire and it would give him great pleasure. Guru Nanak Dev ji opened his eyes and saw the child full of faith and looked spiritualist. Guru ji said: Son! There is no hunger but keeping in view your motive, I would take. Guru ji took the meals, drank the butter milk and handing over the empty plate and glass said that he was satiated and take back your utensils.

The child asked with folded hands, Baba ji! Body is satiated by taking food. How the mind is satiated? How to satisfy its hunger? Guru ji was surprised to listen this. He placed his hand on his head and said, Son! You are young in age but you talk like an old man. This seven years old child had since been called "Baba Buddha". This great personage is known in the Sikh world as "Baba Buddha". He had lived upto the period of the sixth Guru ji. He had put the coloured mark on the foreheads of five Gurus at the time of acquiring Guruship by them, namely, Guru Angad Dev ji, Guru Amar Dass ji, Guru Ram Dass ji, Guru Arjan Dev ji and Guru Hargobind Sahib ji. He was appointed the first Chief Granthi (Priest) of the Golden Temple, Amritsar and continued to serve upto the period of sixth Guru ji. He had been called "Baba Buddha" even in his childhood. Otherwise many old men of about eighty years remain child like only. Every thing is a toy in the view of a child and he wants to play with it. Child makes every thing a toy to play. He tells his father to become horse and I would ride. Due to affection, the father becomes toy. Parents are toys in the eye sight of an innocent child. Even Guru and God are toys in his view. That is why Bhagat Kabir ji says:-

ਮਾਥੇ ਤਿਲਕੁ ਹਥਿ ਮਾਲਾ ਬਾਨਾਂ ॥ ਲੋਗਨ ਰਾਮੁ ਖਿਲਉਨਾ ਜਾਨਾਂ ॥੧॥

(ਅੰਗ ੧੧੫੮)

maathae tilak hath maala baana. logan Raam khilouna jaana. 1.

Some apply ceremonial marks to their foreheads, hold malas in their hands, and wear religious robes. Some people think that the Lord is a play-thing. 1.

God is toy. Every thing is a toy for a child like intelligence.

Children had been Bhagats. Also, children had been perfect Gursikhs like Baba Buddha ji. Innocent children had been martyrs also. Two innocent sons of seven and nine years of Guru Gobind Singh ji had been laid in the brick walls but they did not give in and

submitted to the cruel enemy. Two elder sons were martyred in the battle of Chamkaur Sahib. Haqueekat Rai was a Sehajdhari (who follows the tenets of Sikhism) and his mother used to recite Sukhmani Sahib daily. He was martyred in Lahore at the age of eleven years. So the children had been perfect Gursikhs and martyrs. But there was one vacancy in the history of the world. So far no child had ever become prophet or superman or Guru. This deficiency was fulfilled by respected Guru Harkrishan Sahib. He was called "Bala Pritam" Guru Harkrishan Sahib. He had given an inconceivable imprint to the world.

He was coming to Delhi. On the way at Kurukshetra one priest (Purohit) wanted to test the spiritual power of Guru ji. He put forward one logic. He said that your name is Sri Guru Harkrishan Sahib ji. He said that in the brazen age (Duapar Yug) Sri Krishna was the superman and he had enunciated great Bhagwat Gita. Your name is Sri Guru Harkrishan Sahib ji. At least you elucidate the meaning of Gita so that we may know something. One mute water man was sitting at the feet of Satguru ji. There was one stick in the hand of Guru ji. He placed the stick on the head of that mute waterman and told him to recite Gita melodiously and also elucidate its meaning:-

ਸੁਨੈ ਗੁੰਗ ਜੋ ਯਾਹਿ ਸੁ ਰਸਨਾ ਪਾਵਈ॥

ਸੁਨੈ ਮੂੜ ਚਿਤ ਲਾਇ ਚਤੁਰਤਾ ਆਵਈ॥

(ਦਸਮ ਗ੍ਰੰਥ)

sunai gung jo yaahi su rasna paav-ee.

sunai moorra chit laae chaturuta aav-ee.

If any mute (speechless person) hears this (Quatrain) he will be rewarded with power of speech. Even if a fool listens it with attention, he will be blessed with wisdom.

Such is the Name of God that if someone meditates sincerely, then blessing comes in the tongue for speaking, eyes acquire power to see Formless God and the ears get the power to listen the Anahad Naad (Unstruck sound or celestial sound).

When Satguru ji instructed the mute waterman to recite Gita melodiously and also elucidate, then the fellow began to enunciate every Shalok of Gita rhythmically and elucidate the meaning in a scholarly manner. That priest and all the Brahmins of Kurukshetra fell at the feet of Guru Harkrishan Sahib ji and uttered: "Bravo to Guru Nanak Dev ji, Bravo to Guru Nanak Dev ji". This was eighth palace, respected Guru Harkrishan Sahib worth appreciation. He could have

continued to adorn the throne of Guruship for a long time. But not like that. Imprint of Childhood was to be presented. It is not a matter of age. Rather it is the matter of wisdom. When he was to mingle with the Eternal Divine Light, he uttered: "Baba Bakalae". It means that the ninth palace is residing in town Bakala which is situated near Amritsar. Guru Teg Bahadur Sahib was the real brother of Baba Gurditta ji and Guru Harkrishan Sahib ji was the grand son of Baba Gurditta. In this way, Guru Harkrishan Sahib was also the grand son of Guru Teg Bahadur Sahib. That was why he said "Baba" (grand father as well as ninth Guru) was residing in Bakala town. So much was his foresight, intellect and prudence.

This is a unique and wonderful event in the history of the world. Grand father is bestowing his throne to his grandson and Grand son is bestowing the throne to his grand father. It is surprising. It has never happened in the history. By keeping the son aside the grand father had enthroned his grand son because Divine Splendour can stay and gleam. But subsequently a grandson selected his grand father and said: Baba Bakalae". He did not utter his name and bade adieu to the world. Sodhees (a sub-caste to which Guru ji also belonged) got the opportunity. Generally proudly swindlers always look for an opportunity. Imposters and hypocrites got the opportunity. Each of the twenty-two fake Sodhees had put the claim as "Guru" and twenty-two thrones were set up. Each Sodhee claimed to be the ninth Radiance (Jot) of Guru Nanak Dev ji. All the companions of the congregation were in perplexity. Due to confusion and misapprehension, the devotees were paying respects to all the twenty-two fakes. The percentage of ignorant people is more since the ancient times. Only rare persons have got understanding of religion, Guru and God. Due to this reason, hypocrite and cunning claims that he is Guru and God. Ordinary people start worshipping such persons as Guru and Prophet. They circumambulate them and start offering them gifts.

Therefore all the twenty-two Sodhees were being worshipped. Hypocrisy has always existed in the world, even now it exists. Wisdom, intelligence and the discriminating looks are required to discover hypocrisy. He, who is capable to see falsehood, can only see truth. Wise say that a blind person can not see darkness as he has no knowledge of darkness. He, who can see darkness, can also see light and he has got sight. Blind persons were worshipping these twenty-

two fakes. Darkness was not visible to them and were meandering.

Then one day a person having sight and intelligence came. In history he is called Makhan Shah Lubana. He belonged to Lubana caste. He vowed and offered two gold coins to each of the twenty-two fake gurus. He said in his mind that all were hypocrites and were in darkness. Then he asked one confectioner of Baba Bakala whether any other descendent of Sodhee lineage resided here who could be the successor of this Guruship throne. That confectioner told that one such person lived in the basement over there and people call him "Tega Kamla". He remained indoors. "Kamla" means insane. It is often seen that two types of persons do not become a part of the community- insane and saint. The life-style of insane is so low that it passes under the feet. The words of the saint are so lofty that these pass over the head. Due to this, both of them do not become a part of the community. The community remains confused. Some devotees and some proudy persons worship insanes as saints and saints are spurned considering them insane. Nearly majority of the saints were rejected. It is surprising that Jesus Christ was hanged. Socrates had to drink cup of poison. Guru Arjan Dev ji, the fifth Guru Nanak, was caused to sit on hot iron pan and in the cauldron having boiling water. Sri Krishna, the superman of Brazen Age (Duapar Yug) was born in the jail of King Kans to his mother Devaki and father Vas Dev. But Nand Baba was called his father. This child of royal family was brought up by Gujjars (Milkmen of rural Hindu caste) and he had been grazing the cattle on growing up.

It is surprising that the superman of Treta Yug (Silver Age of Hindu mythology) and prince Shri Ram had been wandering in the jungles for fourteen years. One learned person has rightly said that "Superman takes birth at least one hundred years before his time. When he takes birth, he is not understood. When people come to understand about him, he is not present." This is going on since the ancient times. The grandeur of Superman is due to the fact that he does a very lofty talk of high ideals. People called him Tega Kamla. Most of the wise persons of the world were called insane. As Bhagat Kabir ji says:-

ਲੋਗੁ ਕਹੈ ਕਬੀਰੁ ਬਉਰਾਨਾ ॥ ਕਬੀਰ ਕਾ ਮਰਮੁ ਰਾਮ ਪਹਿਚਾਨਾ ॥ ੪ ॥ ੬ ॥

(ਅੰਗ ੧੧੫੮)

log kehai kabir bourana. kabir ka maram Ram pehchaana.4.6.

People say that Kabir has gone insane. Only the Lord realizes the secret of Kabir.4.6.

All the people of Benaras say that Kabir was insane. Who would tell them that there was only one wise person in Benaras. Insane and saints do not form a part of the community. Guru Amar Dass ji, the third palace, has clearly said:-

ਭਗਤਾ ਤੇ ਸੈਸਾਰੀਆ ਜੋੜ ਕਦੇ ਨ ਆਇਆ ॥

(ਅੰਗ ੧੪੫)

bhagataa tai saisarian jorr kadae na aaeiaa.

Between the Lord's devotees and the people of the world, there can never be any true alliance.

Bhai Sahib, Bhai Nand Lal ji implores:-

Ya ilahi chashmey bina ai bidey,

Dar saram ajj ishak souda ai bidey.

'O' My Gurdev! Bestow me such a transcendental love as the people may call me insane. As yet people call me a learned person, a philosopher and a great magnificent poet. As yet people have not started calling me an insane:-

Dar saram ajj ishak souda ai bidey.

Impart me such an affection and love that every child may start saying that Nand Lal has gone mad. Makhan Shah was told about the person called Tega Kamla. He had already seen twenty-two types of darkness and he thought let me see this fellow sitting in the darkness of the basement. The others were sitting in the light. Just possible that Divine Splendour might be sitting in the darkness. On going inside the basement, he really saw the Divine Splendour. Makhan Shah had the discriminating eyes. He went upstairs on the roof and exclaimed at the top of his voice:-

"Guru Ladho Re, Guru Ladho Re".

The Ninth Guru was sitting in this dark cell. The celestial light was sitting in this small room. Those sitting in the external light were darkness only. In this way Guru Teg Bahadur Sahib ji came to light. He was great thinker full of pleasure and bliss, sitting in seclusion. Now some one had manifested that splendour, power and spiritual virtues. The same power had then sacrificed himself to save the culture of India.

The old religion was in danger in Kashmir. The janeu (Hindu Sacred Thread) and Tilak (coloured mark of forehead) were the identifications for the old religion of India. When these sacred threads were being broken and the coloured mark was being erased, then these tilak wearers came to Anandpur Sahib and began to complain to Guru Teg Bahadur Sahib ji, “ ‘O’ Lord! Our this religious symbols are in danger”. At that time Guru Gobind Singh was of nine years and was sitting by the side of Guru Teg Bahadur Sahib ji. When Kashmiri Pandit Kirpa Ram, alongwith very many companions, came to Levee of Guru Teg Bahadur Sahib ji and requested to save their religious symbols, the whole country was full of Sanyasis, Yogis, Jangams and Bhagats. But they sought support from Guru Teg Bahadur Sahib and Guru ji became their support. Initially he said that some great soul may give his own sacrifice. Only then this sacred thread could be saved. As yet Guru Gobind Singh ji was called Gobind Rai. He said with folded hands, “ ‘O’ Gurdev Father! To teach some one swimming, first one himself has to swim in the water. To teach some one to die, initially one has to die himself.” Guru Teg Bahadur Sahib then wore the wooden sandals and moved on. One poet has rightly said: *Generally slayers had been going to the persons to be slain for slaying them. But the person to be slain went to slayer, this had happened for the first time in the history of the world. The name of the dignitary to be slain was “Respected Guru Teg Bahadur Sahib”.* Guru ji had sacrificed himself in the bazar of Chandni Chowk of Delhi, near the Red Fort. In this way the Tilak and Janju of the Indian religion had remained intact. Guru ji had got the thread of his breaths broken but the thread of Janeu (Sacred Thread) was saved. This event had been narrated in Dasam Granth Sahib ji like this:-

ਤਿਲਕ ਜੰਝੂ ਰਾਖਾ ਪ੍ਰਭ ਤਾ ਕਾ ॥ ਕੀਨੋ ਬਡੋ ਕਲੂ ਮਹਿ ਸਾਕਾ ॥
ਸਾਧਨਿ ਹੇਤਿ ਇਤੀ ਜਿਨਿ ਕਰੀ ॥ ਸੀਸੁ ਦੀਆ ਪਰੁ ਸੀ ਨ ਉਚਰੀ ॥ ੧੩ ॥
ਧਰਮ ਹੇਤ ਸਾਕਾ ਜਿਨਿ ਕੀਆ ॥ ਸੀਸੁ ਦੀਆ ਪਰੁ ਸਿਰੁ ਨ ਦੀਆ ॥

(ਦਸਮ ਗ੍ਰੰਥ, ਅੰਗ ੫੪)

Tilak janju raakha prabh ta ka. kino baddo kaloo meh saaka.
Saadhan haet eiti jin karee. sees diaa par si na uchri.13.
dharam haet saaka jin keeaa. sees diaa par sirar na diaa.

The Master (Guru Tegh Bahadur) saved the religious symbols-the frontal mark and the sacred thread of Kashmiri Brahmans and

Hindus. He performed an epoch-making exploit in the Iron age. In order to save the pious people, he went far beyond the limit of sacrifice. He gave away his head but did not utter a whisper of a groan.13.

Guru ji reached the Feet of God:-

ਠੀਕਰਿ ਫੋਰਿ ਦਿਲੀਸਿ ਸਿਰਿ ਪ੍ਰਭ ਪੁਰ ਕੀਆ ਪਯਾਨ ॥

Thikar for dilis sir prabh pur kiya payan.

ਹੈ ਹੈ ਹੈ ਸਭ ਜਗ ਭਯੋ ਜੈ ਜੈ ਜੈ ਸੁਰ ਲੋਕ ॥ ੧੬ ॥

(ਦਸਮ ਗ੍ਰੰਥ, ਅੰਗ ੫੪)

hai hai hai sabh jag bhayo jai jai jai sur lok.16.

The gods shouted victory:-

ਠੀਕਰਿ ਫੋਰਿ ਦਿਲੀਸਿ ਸਿਰਿ ਪ੍ਰਭ ਪੁਰ ਕੀਆ ਪਯਾਨ ॥

ਤੇਗ ਬਹਾਦਰ ਸੀ ਕ੍ਰਿਆ ਕਰੀ ਨ ਕਿਨਹੂੰ ਆਨ ॥ ੧੫ ॥

ਤੇਗ ਬਹਾਦਰ ਕੇ ਚਲਤ ਭਯੋ ਜਗਤ ਕੋ ਸੋਕ ॥

ਹੈ ਹੈ ਹੈ ਸਭ ਜਗ ਭਯੋ ਜੈ ਜੈ ਜੈ ਸੁਰ ਲੋਕ ॥ ੧੬ ॥

(ਦਸਮ ਗ੍ਰੰਥ, ਅੰਗ ੫੪)

Thikar for dilis sir prabh pur kiya payaan.

Tag Bahadar see kiria kari na kinhun aan.15.

Teg Bahadar kae chalat bhayo jagat ko sok.

hai hai hai sabh jag bhayo jai jai jai sur lok.16.

Having smashed the potsherd of his life (physical body) on the head of Aurangzeb, the Emperor of Delhi, Guru Tegh Bahadur proceeded to the abode of the True Lord (passed away). None else could perform such a remarkable feat as Guru Tegh Bahadur did.(15)

The world was drowned in the ocean of sorrow when Guru Tegh Bahadur departed The whole world raised an uproar of lamentation whereas the gods in heaven greeted him with shouts of victory.(16)(215)

The following Surname got associated with Guru ji:-

Gur Teg Bahadur, Hind Di Chadar.

Really Guru ji became shelter for every one. He had become a cover for all the subjugated people and the country. The culture, Tilak and the sacred thread of India had remained intact. The writer had usually said that the sacred thread is the breath of Guru Teg Bahadur

Sahib ji. The shining Tilak on the forehead is the blood of Guru Teg Bahadur Sahib ji. If the blood had not spilled over, the Tilak and the sacred thread would not have remained intact.

All the words and Shabads of respected Guru Teg Bahadur Sahib ji are full of renunciation. In most places, it is Divinely sermon to the mind not to get entangled too much in the world. Rather man should remain detached. It is an effort to cause the mind to understand like this:-

ਬਿਰਥਾ ਕਹਉ ਕਉਨ ਸਿਉ ਮਨ ਕੀ॥

birtha keho koun sio mann ki.

Who should I tell the condition of the mind?

What to describe the condition of the mind:-

ਬਿਰਥਾ ਕਹਉ ਕਉਨ ਸਿਉ ਮਨ ਕੀ॥

ਲੋਭਿ ਗ੍ਰਸਿਓ ਦਸ ਹੂ ਦਿਸ ਧਾਵਤ ਆਸਾ ਲਾਗਿਓ ਧਨ ਕੀ॥ ੧॥ ਰਹਾਉ॥

ਸੁਖ ਕੈ ਹੇਤਿ ਬਹੁਤੁ ਦੁਖੁ ਪਾਵਤ ਸੇਵ ਕਰਤ ਜਨ ਜਨ ਕੀ॥

ਦੁਆਰਹਿ ਦੁਆਰਿ ਸੁਆਨ ਜਿਉ ਡੋਲਤ ਨਹ ਸੁਧ ਰਾਮ ਭਜਨ ਕੀ॥ ੧॥

ਮਾਨਸ ਜਨਮ ਅਕਾਰਥ ਖੋਵਤ ਲਾਜ ਨ ਲੋਕ ਹਸਨ ਕੀ॥

ਨਾਨਕ ਹਰਿ ਜਸੁ ਕਿਉ ਨਹੀ ਗਾਵਤ ਕੁਮਤਿ ਬਿਨਾਸੈ ਤਨ ਕੀ॥ ੨॥ ੧॥ ੨੩੩॥

(ਅੰਗ ੪੧੧)

birtha keho koun sio mann ki.

lobh grasiou das hoo dis dawat aasa laagiou dhan ki.1.rehaao.

sukh kai haet bahut dukh paavat saev karat jan jan ki.

duaareh duaar suaan jio ddolat neh sudh Raam bhajan kee.1.

maanas janam akaarath khovat laaj na lok hasan ki.

Nanak har jas kio nahi gavat kumat binaasai tan ki.2.1.233.

Whom should I tell the condition of the mind? Engrossed in greed, running around in the ten directions, you hold to your hopes of wealth.1.Pause. For the sake of pleasure, you suffer such great pain, and you have to serve each and every person. You wander from door to door like a dog, unconscious of the Lord's meditation.1. You lose this human life in vain, and You are not even ashamed when others laugh at you. O Nanak, why not sing the Lord's Praises, so that you may be rid of the body's evil disposition? .2.1.233.

Then he advises the mind, 'O' Mind! On which astray path you

are going. Why you are going on the wrong path:-

ਕਹਉ ਕਹਾ ਅਪਨੀ ਅਧਮਾਈ॥

ਉਰਝਿਓ ਕਨਕ ਕਾਮਨੀ ਕੇ ਰਸ ਨਹ ਕੀਰਤਿ ਪ੍ਰਭ ਗਾਈ॥ ੧॥ ਰਹਾਉ॥

ਜਗ ਝੂਠੇ ਕਉ ਸਾਚੁ ਜਾਨਿ ਕੈ ਤਾ ਸਿਉ ਰੁਚ ਉਪਜਾਈ॥

ਦੀਨ ਬੰਧ ਸਿਮਰਿਓ ਨਹੀ ਕਬਹੂ ਹੋਤ ਜੁ ਸੰਗਿ ਸਹਾਈ॥ ੧॥

ਮਗਨ ਰਹਿਓ ਮਾਇਆ ਮੈ ਨਿਸ ਦਿਨਿ ਛੁਟੀ ਨ ਮਨ ਕੀ ਕਾਈ॥

ਕਹਿ ਨਾਨਕ ਅਬ ਨਾਹਿ ਅਨਤ ਗਤਿ ਬਿਨੁ ਹਰਿ ਕੀ ਸਰਨਾਈ॥ ੨॥ ੧॥ ੩੧॥

(ਅੰਗ ੭੧੮)

keho kaha apni adhmaaee.

urjhio kanak kaamni kae ras nah kirat prabh gaaee.1.rehaao.

jag jhuthae ko saach jaan kai ta sio ruch upjaaee.

deen bandh simriou nahi kabhu hot jo sang sahaaee.1.

magan rehiou maaiaa mai nis din chhutti na man ki kaaee.

kah Nanak ab naahi anat gatt bin har ki sarnaaee.2.1.31.

What can I say about my base nature? I am entangled in the love of gold and women, and I have not sung the Kirtan of God's Praises.1.Pause. I judge the false world to be true, and I have fallen in love with it. I have never contemplated the friend of the poor, who shall be my companion and helper in the end.1. I remain intoxicated by Maya, night and day, and the filth of my mind will not depart. Says Nanak, now, without the Lord's Sanctuary, I cannot find salvation in any other way.2.1.31.

Like this Guru ji's Bani is full of advice for detachment from the world. Every shalok in the Bani, Shalok Palace Ninth opens the doors of celestial world and is the means to commune with the God:-

ਰੇ ਨਰ ਇਹ ਸਾਚੀ ਜੀਅ ਧਾਰਿ॥

ਸਗਲ ਜਗਤੁ ਹੈ ਜੈਸੇ ਸੁਪਨਾ ਬਿਨਸਤ ਲਗਤ ਨ ਬਾਰ॥ ੧॥ ਰਹਾਉ॥

(ਅੰਗ ੬੩੩)

rae nar eih saachi jeea dhaar.

sagal jagat hai jaisae supna binsat lagat na baar.1.rehaao.

O man, grasp this Truth firmly in your soul. The whole world is just like a dream; it will pass away in an instant.1.Pause.

This is the sanctified Shabad of Gurá ji. Consider the world as a dream. It is not real. It is like a dream. It exists today. Tomorrow it is naught. This life exists today. Tomorrow it becomes a dream:-

ਜਿਉ ਸੁਪਨਾ ਅਰੁ ਪੇਖਨਾ ਐਸੇ ਜਗ ਕਉ ਜਾਨਿ॥

(ਅੰਗ ੧੪੨੭)

jio supna ar paekhna aisae jag ko jaan.

Like a dream and a show, so is this world, you must know.

You consider the world like this. Guru ji develops the instinct of renunciation in the mental attitude of the reciter through all his Shabads. By singing the song of renunciation he makes the mind renunciant and hunger for God's Name may be felt by the mind. He continued to cause the people of India to commune with God throughout his entire life. He travelled upto Assam and Bengal in this endeavour. Then he bade adieu to the world. The elements of the body merged with the elements of the world. The Guru Jyoti (Radiance) of the ninth palace of Guru Nanak Dev ji entered and stayed in Sahibzada Gobind Rai ji and became the tenth palace and was called respected Guru Gobind Singh Sahib ji. His inconceivable grandeur, as described by the historians, is given ahead.

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Guru Gobind Singh Ji

ਛਾਏ ਜਾਤੀ ਏਕਤਾ, ਅਨੇਕਤਾ ਬਿਲਾਏ ਜਾਤੀ।
ਹੋਵਤ ਕੁਚੀਲਤਾ ਕਤੇਬਨ ਕੁਰਾਨ ਕੀ।
ਪਾਪ ਹੀ ਪਰਪੱਕ ਜਾਤੇ, ਧਰਮ ਧੱਸਕ ਜਾਤੇ।
ਬਰਨ ਗਰਕ ਜਾਤੇ, ਸਹਿਤ ਵਿਧਾਨ ਕੀ।
ਦੇਵੀ ਦੇਵ ਦੇਹੁਰਾ, ਸੰਤੋਖ ਸਿੰਘ ਦੂਰ ਹੋਤੇ।
ਰੀਤ ਮਿਟ ਜਾਤੀ, ਕਥਾ ਬੇਦਨ ਪੁਰਾਨ ਕੀ।
ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਪਾਵਨ ਪਰਮ ਸੂਰ।
ਮੁਰਤਿ ਨਾ ਹੋਤੀ ਜੋ ਪਹਿ ਕਰੁਣਾ ਨਿਧਾਨ ਕੀ।
Chhaai jaati eakta, anaikata bilaaai jaati,
Hovat kucheelta kateban Quraan ki.
Paap hi parpak jaatey dharam dhasak jaatey,
Baran garak jaatey, sahit vidhaan ki.
Devi dev dehura, Santokh Singh dur hotay,
Reet mitt jaati, katha baidan puraan ki.
Sri Guru Gobind Singh paavan param sur,
Murat na hoti jo peh karuna nidhaan ki.

Guru Gobind Singh ji was the tenth palace of Guru Nanak Dev ji. He was also called 'Dasam Patshah'. Guru Nanak Dev ji had tried to develop the attributes of Sikhism in the people and said "You are Sikh". The attributes of Sikhism had been perfected upto the time of Guru Teg Bahadur Sahib ji. That means Sikh had understood that God is far beyond his comprehension:-

ਤੂ ਸਮਰਥੁ ਵਡਾ ਮੇਰੀ ਮਤਿ ਥੋਰੀ ਰਾਮ॥

(ਅੰਗ ੫੪੭)

too samrath vadda maeri matt thori Raam.

You are great and all-powerful; my understanding is so inadequate, O Lord.

You are like an ocean and my intellect is like the size of a cup. Ocean can not be accommodated in a cup. After understanding deeply I have understood only this much that I do not know anything. If

someone has realized this, then he has acquired the real element but if someone claims that he has understood every thing, then Guru Nanak Dev ji says that:-

ਸੋਈ ਅਜਾਣੁ ਕਹੈ ਮੈ ਜਾਨਾ ਜਾਨਣਹਾਰੁ ਨ ਛਾਨਾ ਰੇ॥ (ਅੰਗ ੩੮੨)

soee ajaan kahai mai jaana jaananhaar na chhaana rae.

One who claims to know, is ignorant; he does not know the Knower of all.

In this connection one tale of a renowned saint Socrates is recalled. He had written in his autobiography that when he was a child, he would tell his fellow-children emphatically that he knew every thing so that these children might accept his supereminence and acknowledge him their chief. But when he grew up as a young person, then by sitting alongwith his young friends, he began to tell them that there was something else also, which he did not know.

Socrates further wrote that since he had become an old man, he had openly declared that he knew nothing. The entire knowledge gained by man in his entire life is not more than a drop from the ocean. To be a Sikh becomes perfect on that day when after knowing and learning in detail, that Sikh submits that he can not comprehend. 'O' God! You are limitless. My capability of knowing, seeing, listening, speaking and to understand and causing others to understand are all within limits. Therefore I can not comprehend. When such a yearning springs up in a devotee, then he is lost in ecstacy and is drenched in Divine flavour. The Form of Sikhism reached perfection upto the time of Guru Teg Bahadur Sahib.

After the completion of this form of Sikhism, this was dressed, adorned and decorated by Guru Gobind Singh Sahib. Then this was named "**Singh**" and was called "**Khalsa**". Sikh is a national name. Singh and Khalsa are 'title' and surname. These are qualitative names.

The total age of Guru Gobind Singh Sahib was only 42 years. His unique composition is "**Dasam Granth**". His poetic diction touches many aspects. There are thousands types of prosodies in Dasam Granth. He acquired Guruship at the age of nine years. Guru Teg Bahadur Sahib was martyred in Chandni Chowk, Delhi and one Sikh, Rangretta by name brought the beheaded "Head" of Guru Teg Bahadur Sahib from Delhi to Anandpur Sahib and presented to Sahibzada (son) Gobind Rai ji who bowed to the head. There is a

magnificent Gurudwara Sis Ganj in Delhi commemorating the above event of martyrdom of Guru ji. Guru Teg Bahadur ji's head was cremated at Anandpur Sahib and there is also a commemorative Gurudwara Sis Ganj in Anandpur Sahib which reminds that the sacrificed head had become the 'Head of India' and its culture. "Sis Ganj". The literal meaning of "Ganj" is treasure.

After bowing to the head, Sahibzada Gobind Rai enquired from Rangretta whether there was a lot of uproar in Delhi due to this martyrdom. Rangretta, with folded hands and drooped head, said, "Lord! Majority of the residents of Delhi said that he was not their Guru". Why? The head and the trunk of Guru ji were lying in the bazar. The soldiers went to the homes of Sikhs and told them to take over the head and the trunk of their Guru. But they closed their doors and said that they were not Sikhs. However, it is not complete extinction. Rangretta and Lakhi Shah Vanjara came forward and were ready to sacrifice their lives for this cause. Lakhi Shah came forward and lifted the trunk and took this to his home at village Rakab Ganj and cremated by burning his own home. There had since been built Gurudwara Rakab Ganj Sahib to commemorate this event and this is located on the north side of the present secretariate of the Government of India at New Delhi. Rangretta had taken the head to Anandpur Sahib as stated above.

When Sahibzada Gobind Rai heard that the Sikhs of Delhi had said that they were not Sikhs, the words that he uttered at that moment, had been scribed like this by the great poet Kavi Santokh Singh in his renowned composition "Gur Pratap Suraj".

On hearing words of Rangretta, Guru ji thundered like a cloud and declared:-

ਸੁਣ ਸ੍ਰੀ ਕਲਗੀਧਰ ਐਸੇ, ਬੋਲੇ ਗਰਜਤ ਗਜਧਰ ਜਲ ਜੈਸੇ।
ਅਬ ਇਕ ਐਸੇ ਪੰਥ ਬਨਾਉਂ। ਸਗਲ ਜਗਤ ਬਿਖੇ ਬਹੁ ਬਿਧ ਭਾਉਂ।
ਲਾਖੋਂ ਨਰ ਜਗ ਕੇ ਇੱਕ ਬਾਏਂ। ਤਾਂ ਮਹਿ ਮਿਲੇ ਏਕ ਸਿੱਖ ਜਾਏ।
ਸਭ ਮਹਿ ਪ੍ਰਥਕ ਪਛਾਨੇ ਪਰੇ। ਛਪੇ ਨਹਿ ਛਪੇ ਕੈਸਰੋਂ ਕਰੇ।

Sun Sri Kalgidhar aisey, boley garjat gajdhar jal jaisey.
Ab ik aiso panth bnaaoun, sagal jagat pikhey bahu bidh bhaaoun.
Laakhon nar jag ke ik thaain, taan mah miley ek sikh jaae.
Sabh mah prathak pachhano parey,
chhapey neh chapey kaishon karey.

I would shape the form of Sikh in such a way that he would be recognizable standing among even lakhs of people. There would be no need to ask him whether he is Sikh. As:-

ਬਗਨ ਮੇਂ ਹੰਸ ਨਾ ਛਪੇ। ਗਿਰਜਨ ਵਿਖੇ ਮੋਰ ਜਿਉਂ ਦਿਖੇ।

ਤਿਉਂ ਨਾਨਾ ਭੇਖਨ ਕੇ ਮਾਂਹੀਂ। ਮੱਮ ਸਿੱਖ ਕੋ ਸਗਲੇ ਪਰਖਾਈਂ।

Bagan main hans na chhapey, girjan vikhey mor jion dikhey.

Tioun nana bhaekhan ke maanhin,

mum Sikh ko sagley parkhaaen.

Such a form of the Sikh was made and was called "Singh". "Singh" is the surname which literally means warrior. Till date it was like this that warriors were not saints. Those, who were saints were not warriors. This country had been full of saints and even then it remained slave for one thousand years because the saints were not warriors. Guru ji transmuted saint into "Saint Soldier".

When Guru Teg Bahadur Sahib had gone on pilgrimage to the eastern India Guru Gobind Singh Sahib had taken birth during that period in Patna city, capital of Bihar state. All this story had been written by Guru Gobind Singh Sahib himself in Dasam Granth like this:-

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ਅਬ ਮੈ ਅਪਨੀ ਕਥਾ ਬਖਾਨੋ॥ ਤਪ ਸਾਧਤ ਜਿਹ ਬਿਧਿ ਮੁਹਿ ਆਨੋ॥

(ਦਸਮ ਗ੍ਰੰਥ, ਅੰਗ ੫੪)

Ab main apni katha bakhaano. Tap saadhat jih bidh mohey aano.

ਇਹ ਬਿਧਿ ਕਰਤ ਤੱਪਸਿਆ ਭਯੋ॥ ਦ੍ਵੈ ਤੇ ਏਕ ਰੂਪ ਹੈ ਗਯੋ॥

ਤਾਤ ਮਾਤ ਮੁਰ ਅਲਖ ਅਰਾਧਾ॥ ਬਹੁ ਬਿਧਿ ਜੋਗ ਸਾਧਨਾ ਸਾਧਾ॥ ੩॥

ਤਿਨ ਜੋ ਕਰੀ ਅਲਖ ਕੀ ਸੇਵਾ॥ ਤਾ ਤੇ ਭਏ ਪ੍ਰਸੰਨ ਗੁਰਦੇਵਾ॥

(ਦਸਮ ਗ੍ਰੰਥ, ਅੰਗ ੫੫)

Eh bidh karat tapasia bhayo. dvai te aek roop havai gayo.

Tatt matt mur alakh araadha. bahu bidh jog saadhna saadha.

tin jo kari alakh ki sewa, ta tae bhae parsan gurdeva.

My parents had undertaken intense penance. When my parents were engrossed in the penance, I was also similarly engrossed in the penance. Where?

ਹੇਮਕੁੰਟ ਪਰਬਤ ਹੈ ਜਹਾਂ॥ ਸਪਤਸ੍ਰਿੰਗ ਸੋਭਿਤ ਹੈ ਤਹਾਂ॥ ੧॥

ਸਪਤਸ੍ਰਿੰਗ ਤਿਹ ਨਾਮੁ ਕਹਾਵਾ॥ ਪੰਛਰਾਜ ਜਹ ਜੋਗੁ ਕਮਾਵਾ॥

ਤਹ ਹਮ ਅਧਿਕ ਤਪੱਸਿਆ ਸਾਧੀ ॥ ਮਹਾਂਕਾਲ ਕਾਲਕਾ ਅਰਾਧੀ ॥ ੨ ॥

(ਦਸਮ ਗ੍ਰੰਥ, ਅੰਗ ੫੪)

Hemkunt parbat hai jahaan. Sapat sring sobhit hai tahaan.
Sapat sring tih naam kahaava. Pand raj jaih jog kamaava.
Teh hum adhik tapasia saadhi. Mahaakal kalika araadhi.

I had worshipped God, who is also the destroyer of the angel of death, at Hemkunt mountain. Then I arrived in the house of great leader of ascetics, Guru Teg Bahadur Sahib:-

ਜਬ ਹੀ ਜਾਤ ਤ੍ਰਿਬੇਣੀ ਭਏ ॥ ਪੁੰਨ ਦਾਨ ਦਿਨ ਕਰਤ ਬਿਤਏ ॥ ੧ ॥

(ਦਸਮ ਗ੍ਰੰਥ, ਅੰਗ ੫੯)

Jab hi jaat tribaeni bhae. punn daan din karat bitaei.

While travelling in the East, when my parents had reached Triveni:-

ਜਬ ਹੀ ਜਾਤ ਤ੍ਰਿਬੇਣੀ ਭਏ ॥ ਪੁੰਨ ਦਾਨ ਦਿਨ ਕਰਤ ਬਿਤਏ ॥ ੧ ॥

ਤਹੀਂ ਪ੍ਰਕਾਸ਼ ਹਮਾਰਾ ਭਯੋ ॥ ਪਟਨਾ ਸ਼ਹਿਰ ਬਿਖੈ ਭਵ ਲਯੋ ॥

(ਦਸਮ ਗ੍ਰੰਥ, ਅੰਗ ੫੯)

Jab hi jaat tribaeni bhaeai. punn daan din karat bitaei.
Tahin parkash hamaara bhayo,
Patna shehar bikhey bhav layo.

My mother was pregnant when they reached Triveni. I had taken birth when they reached Patna. There is also a beautiful Gurudwara of Guru Teg Bahadur Sahib ji in Triveni. Guru Teg Bahadur Sahib had visited Agra, Benaras and Paryag Raj (ancient name of Allahabad) during his journey in the eastern India. Beautiful Gurudwaras were built at all these cities to commemorate the visit of Sri Guru Teg Bahadur Sahib ji. Then Guru ji had reached Patna Sahib where the advent of Guru Gobind Singh Sahib had taken place. At that time Guru Teg Bahadur Sahib was on a visit to Assam and he was doing reformation in that region.

When the advent of Guru Gobind Singh Sahib ji had taken place on the day of "Poh sudi Satmee" (seventh day of the first half of the lunar month and Poh is the tenth month of Bikrami Era), at that time one Sufi saint of Sidhaura, "Bheekhan Shah" by name had performed the morning Muslim Prayer (Nimaz) by keeping his face towards East instead of West as prescribed in the Muslim Law. His disciples were

very much astonished to see that their master was praying towards the East side. After the prayer, the disciples told their master that he had forgotten the direction. He had prayed towards the East instead of West. Saint Bheekhan Shah replied that Divine Splendour, to whom I used to prostrate towards the Western side, had now manifested in the East and I had prostrated to him.

In the same way one Yogi had acquired spiritual knowledge of the advent of Mahatma Budh. Similarly family priest Hardyal had learnt at the advent of Guru Nanak Dev ji that he was some Supreme Personage. Like this, saint Bheekhan Shah had perceived that some Divine Prophet and Celestial Splendour had manifested in Patna. He had not only prayed towards the East, rather he had started his journey towards Patna to have glimpse, alongwith his disciples. In those olden times even long journeys were undertaken on foot. This saint of Sidhaura had reached Patna Sahib (Bihar) from Punjab (Now Haryana) in about one and a half months time. He sat at the gate of the house where in Guru Teg Bahadur Sahib used to stay. Maternal uncle of Sahibzada Gobind Rai came out from the house and asked the saint, sitting there, the intent of his visit. He replied that he had come to have a glimpse of Divine Splendour that had advented at this house. Mata Gujar jee was informed about the arrival of the Muslim saint who wanted to see the child. Initially Mata Gujar ji had fear, but then she brought the child at the gate in her lap. He was mystic saint. He then put forward his both fists, thinking in his mind that one fist represents Hindus and the other Muslims to check whether he was spiritual Guide of Hindus or of Muslims. Sahibzada Gobind Rai placed his hand on both the fists. Saint Bheekhan Shah became tearful. To his inquiry in his mind, Sahibzada had indicated by keeping his hand on both that he was a common person.

Sun lights the houses of both Hindus and Muslims. Prophets are always common to all. It can also be explained like this. What is Truth, that is not mine only. What is only mine, that is not Truth. God is not mine only. What is mine only, that is also not God. Who is a real saint, he is not mine only. Who is mine only, he is also not a saint. Which is Sun, that is not only mine. That belongs to all. Which is only mine, that may be a lamp and not Sun.

Saint Bheekhan Shah had bowed his head on his tiny feet. He said bravo and went back to his abode. Gobind Rai as a child had made his

imprint in Patna Sahib. When he grew up and became of five or six years age, he used to go at the bank of river Ganges for playing. Even at present there is a "Gobind Ghat" at Patna Sahib. One day his grandmother caused him to wear bangles of gold inlaid with jewels and precious gems in his hands. When he returned home after playing, there was only one bangle in one hand and none in the other hand. Mata Gujri ji asked, Son! Where the other bangle had been thrown? Since he had gone to the bank of the Ganges for playing, therefore Mata ji took him to the river bank and asked where had it been thrown? Sahibzada took off the other bangle and threw it in the river Ganges and said that it was thrown there. From this incident it became clear that the child is unattached. He had no attachment with the world and wealth. The main sermon and message of Guru Gobind Singh Sahib is also the same:-

ਰੇ ਮਨ ਐਸੋ ਕਰਿ ਸੰਨਿਆਸਾ ॥

ਬਨ ਸੇ ਸਦਨ ਸਭੈ ਕਰਿ ਸਮਝਹੁ ਮਨ ਹੀ ਮਾਹਿ ਉਦਾਸਾ ॥ ੧ ॥ ਰਹਾਉ ॥

(ਦਸਮ ਗ੍ਰੰਥ, ਅੰਗ ੭੦੯)

Rae man aiso kar saniaasa.

ban sae sadan sabhai kar samjhahu

man hi maahi udaasa.1.rehaao.

O mind! Practise renunciation in this way: Consider all the dwellings to be the forest. Remain detached at heart.(1)pause.

Hermits had generally been going to the forests to make the mind dejected and free from affection. In this manner their renunciation may flourish and enable them to acquire mental tranquility. Respected Guru Gobind Singh Sahib says, "**ban sae sadan sabhai kar samjhahu man hi maahi udaasa**". Consider your house just like a forest. Whatever is there in the house, consider that as desolated. Staying in the house is casual and temporary. Guru Nanak Dev ji also says:-

ਜਿਹ ਘਰੁ ਬਨੁ ਸਮਸਰਿ ਕੀਆ ਤੇ ਪੂਰੇ ਸੰਸਾਰ ॥ ੧ ॥

(ਅੰਗ ੧੧੦੩)

jih ghar ban samsar kiaa tae purae sansaar.1.

Those who look alike upon home and forest, are the most perfect people in the world.1.

The person to whom house looks like a deserted place and whose mind has become dejected and sad, he is the real "Raj Yogi" (King and Ascetic). Although he lives in his house along with his family, yet he

is unanointed. He has got no attachment with his wealth and property while living in it. Guru Gobind Singh Sahib ji gives such a sermon to the world through his Shabads.

The daily actions of Guru ji during his childhood period were fascinating and were impressing the mind. When he grew up by and by, then he himself tells:-

ਮੱਢੁ ਦੇਸੁ ਹਮ ਕੋ ਲੇ ਆਏ ॥ ਭਾਂਤਿ ਭਾਂਤਿ ਦਾਈਅਨਿ ਦੁਲਰਾਏ ॥ ੨ ॥

(ਦਸਮ ਗ੍ਰੰਥ, ਬਚਿਤ੍ਰ ਨਾਟਕ)

Madar Des hum ko lae aa-ae. bhaant bhaant daaeean dulraae.

What is now called Punjab, this name had been given by the Afghan people. It is "Punj" plus "Aab", Panj means five and Aab means water, water of five rivers. The older name of Punjab is "Sapat Sindhu", the country of seven rivers. The seven rivers are: Sindh, Ghagra, Satluj, Beas, Ravi, Chanab and Jhehlum. On the basis of seven rivers, this region was called: "Sapat Sindhu". The people living therein were also called "Sindhu". The Afghans were not able to pronounce 'ਸ' or 's' and they pronounced 'ਸ' (s) as ਹਾ (H), as the people of Poland pronounce ਹਾ (H) as ਜਾ (J). Even now Afghans can not pronounce ਖਾ (Kh), ਡਾ (D), ਦਾ (the) and ਹਾ (H). They can pronounce ਕਾ (Ka) and not of ਖਾ (Kh). They can pronounce ਦਾ (the) and not of "ਢਾ" (Dha). Since they were unable to pronounce ਸਾ (s), therefore they called "Sindhu" as "Hindu". According to history it is fifteen hundred years old word. Before that the inhabitants of this country were called "Drawarh (ਦਰਾਵੜ), Suraj-Bansee and Chander-Bansee. The word "Sindhu" became "Hindu" and this was linked with all the people of this country.

By and by Afghans came and settled in the region below the mountains having five rivers flowing therein. They rules this region and called it Punjab. Before the names of Sapat Sindhu and Punjab, the name (ਮਧਰ ਦੇਸ) Madhur Des (sweet country) was prevalent. It was plain and fertile region having rivers. Output was very much and it was a prosperous region of India and had been called Sapat Sindhu, Madhur Desh and Punjab from time to time. Guru Gobind Singh Sahib ji says, "*Madar Des hum ko le aa-ae, bhaant bhaant daaeean dulraae.*" Many midwives caressed, fondled and nurtured me and like this I grew up. Respected Guru Gobind Singh Sahib observed the country and saw that the country was slave. He inculcated the passion

for independence of the country in the people. He was the first superman who was meditator as well as patriot. He was erudite as well as saint and patriot. He had given such an imprint to the country. He began to assemble patriotic people. He gave the surname "Singh" which literally means lion, i.e., brave person. Such a Singh who is also a saint. It is seen that there are effigies of cow and lion outside the ancient temples of India, but inside there is an idol of some god or goddess. It is surprising to see this. Both these are animals but these have got great virtues. If we want to give an example of a gentleman, we say that he is just like a cow only. If we want to give a simile of a brave person, we say that he is a lion. Indeed it is a symbol that only that person can reach God who is gentle like a cow and brave like a lion. Respected Guru Nanak Dev ji saw that tyrant assailants come like lions whereas Indians were only cows which were to be killed and eaten. Guru ji had also complained:-

ਖੁਰਾਸਾਨ ਖਸਮਾਨਾ ਕੀਆ ਹਿੰਦੁਸਤਾਨੁ ਡਰਾਇਆ ॥ (ਅੰਗ ੩੬੦)

khuraasaan khasmaana kiasa hindustaan ddaraaiaa.

Having attacked Khuraasaan, Baabar terrified Hindustan.

This had been incorporated in Sri Guru Granth Sahib ji. Guru ji says, " 'O' God! Be gracious and pardon". The person, who had accepted God's writ, lived according to His will, and also had advised others to accept His will, was angry in his mind. Why? There should be no anger and one should accept His will. Guru ji explains:-

ਜੇ ਸਕਤਾ ਸਕਤੇ ਕਉ ਮਾਰੇ ਤਾ ਮਨਿ ਰੋਸੁ ਨ ਹੋਈ ॥ ੧ ॥ ਰਹਾਉ ॥

(ਅੰਗ ੩੬੦)

jae sakta saktae ko maarae ta man ros na hoee.1.rehaao.

If some powerful man strikes out against another powerful man, then no one feels any grief in their mind.1.Pause.

If a powerful lion may attack another strong lion, then there is no harm. But if a powerful lion may snap at cows, then:-

ਸਕਤਾ ਸੀਹੁ ਮਾਰੇ ਪੈ ਵਗੈ ਖਸਮੈ ਸਾ ਪੁਰਸਾਈ ॥

(ਅੰਗ ੩੬੦)

sakta seehu maarae pai vagai khasmai saa pursaaee.

But if a powerful tiger attacks a flock of sheep and kills them, then its master must answer for it.

Then I would complain to God that there is no comparison

between cow and lion. Lion has got jaw, paws and sharp-pointed nails. Cow does not have these limbs. Lions had been coming, attacking and eating the cows. Therefore the tenth Radiance (jot) of Guru Nanak Dev ji, respected Guru Gobind Singh Maharaj said that now there was no alternative and I would transmute cows into lions:-

ਜਿਨ ਕੀ ਜਾਤ ਔਰ ਕੁਲ ਨਾਹੀਂ। ਸਿਕਦਾਰੀ ਨਹਿ ਭਈ ਕਦਾਈਂ।
 ਮੈਂ ਤਿਨ ਹੀ ਕੋ ਸਰਦਾਰ ਬਨਾਉਂ। ਤਬੈ ਗੋਬਿੰਦ ਸਿੰਘ ਨਾਮ ਕਹਾਉਂ।
 Jin ki jaat aur kul naahin. Sikdaari neh bhaee kadaaen.
 Main tin hi ko sardar banaaoun.
 tabey Gobind Singh naam kahaaoun.

In this manner he transmuted cows into lions. Such a Singh who is cow also. Such a cow which is lion also. Such a saint who is soldier as well. Such a soldier who is saint too. If a person is only soldier, he becomes defiled and cruel. If he is only saint, he remains weak and coward. Therefore both have been combined. As water as well as fire exist in the body. Both stay together. Similarly respected Guru Gobind Singh Sahib had brought the forms of saint and soldier together. Saint should bow to God and soldier should bow to weapons. It can be seen that wherever Sri Guru Granth Sahib is graced, sword and double-edged sword are placed at the front. Sikh has to bow before Guru Granth Sahib, i.e., he has to bow to the Divine knowledge and Singh is to bow before the weapons. Respected Guru Gobind Singh Sahib says:-

ਅਸ ਕਿਪਾਨ ਖੰਡੋ ਖੜਗ ਤੁਪਕ ਤਬਰ ਅਰੁ ਤੀਰ ॥
 ਸੈਫ ਸਰੋਹੀ ਸੈਥੀ ਯਹੈ ਹਮਾਰੈ ਪੀਰ ॥ ੩ ॥ (ਦਸਮ ਗ੍ਰੰਥ, ਅੰਗ ੨੯੫)
 Ass kirpan khando kharag tupak tabar ar teer.
 saif sarohi saithi yhai hamaarey peer.

The sword, gun and bows and arrows are my gurus. It is surprising. Weapons are the ornamentation of the soldier. Truth and Divine Virtues are the decoration of the saint. Guru Gobind Singh ji had done like this. If the weapons are kept by a saint who is also a soldier, then these weapons would be used to protect the oppressed people and the country. These weapons are not to be used for violence and for oppressing others. Respected Guru Gobind Singh Sahib had bestowed such a form to the Sikhs.

Guru ji had bestowed iron bangle to the Sikh for wearing on the

right hand. This bangle would motivate the Sikh that while undertaking any work, no wrong action would ever be performed with these hands. Underwear of a particular type (ਕਛਹਿਰਾ/kachhehra) is a cover. Now this had been adopted by the whole world in one or the other form. The sword has been bestowed to wear at all times so that passion of a soldier may always exist in Gursikh. Wooden comb is for keeping the hair neat and tidy. Hair are natural, inherent and a gift of God. The present science has conceded that whatever has been developed in the body, it is required. Rational persons ask why you are trimming nails. It is for their information that only the dead portion of the nails is cut. On cutting the alive portion of the nail, blood comes out and would cause us to writhe with pain. As we can not keep a dead body in the house, so also dead nail is not kept with the body. It is cut and thrown away. Similarly some hair also become lifeless. Hands and eyes are not aware which hair are lifeless. While combing, lifeless hair automatically wither without any pain and new hair grow up. If hair are kept in a natural way, these do not grow longer and halt at certain length.

The beard remains steady after certain length. Its length does not increase or decrease. But if it is trimmed or shaved, it goes on increasing. Nature wants it to remain steady at a certain length. God has also created this beard to identify man from woman. However the hair of the head of man and woman are identical. But only man has got beard on his face. Philosophers, thinkers and psychologists also say that beard is the ornamentation of man. If we look at the creation, feminine appears faded in front of masculine. As much dignified are lion and tiger with neck having abundant hair, the tigress looks fully faded. Peahen is not so beautiful as is peacock. Hen is not as beautiful as is cock. Hen has got no plume like that of cock and looks faded as compared to cock. Similar is the case of parrot and parakeet. On looking at the creation, masculine body has been adorned by the nature.

The adornment of woman is to become a mother. Otherwise nature has bestowed this honour to her. The ornament of children has been put in her lap, but there is a deficiency of decoration on her face. Therefore as much inclination for decoration woman has got, so much inclination man does not have, because she feels the dearth. The beard is the decoration of man. It is surprising that peacock is not disgusted

from his long beautiful feathers. Lion is not disgusted from long hair on his neck. But man is so disgusted that he offers his beard to the razor daily to have face like woman. Otherwise God has created different looks for man and woman for identification. If there is no beard on the face and if some one wears lady's dress, then he looks like a woman. But if there is beard on the face, howsoever female dress man may wear, he would look man only.

Respected Guru Gobind Singh Sahib has bestowed the ancient Indian form of uncut hair to the Sikhs. Cutting of hair has been stated as a serious anathema (ਬੱਜਰ ਕੁਰਹਿਤ / Bajjar kuraihat). This must not be done. The entire Indian Sadhu Samaj (sages) and supermen were having matted and braided hair of the head. Even now during Ram-Leela (A Hindu festival showing the deeds of Sri Ram Chandra) Ram is presented on the stage having knotted hair on the head. Vishwamitra and Vashisht are presented with long flowing beards. Respected Guru Gobind Singh Sahib has bestowed to the Sikhs the form with knotted head hair like that of Rama and flowing beard like those of Vishwamitra and Vashisht. This had been the ancient form of the Indians. The supermen of the ancient India were armed. Sri Ram was archer. Sri Krishna was having Sudarshan Chakra (A ring shaped ancient weapon). Hanuman was having mace (ਗਦਾਧਾਰੀ / Gadadhari). Vishnu had also mace. Paras Ram was having axe. Shiva always kept tarshool (three pointed lance) in his hand. Like this all the supermen, jogis and saints were armed. Respected Guru Gobind Singh Sahib bestowed the ancient Indian form to the Sikh and after adorning him said that "now you are Singh". Saint-soldier was the need. Why? It is being explained as follows.

When some servants of the ruling class said to Guru ji that you were the successor of the Divine throne of Guru Nanak Dev ji and rosary appeared graceful in your hand and not sword or gun. Guru Gobind Singh Sahib had replied like this in Bani "Jafar Nama".

ਬ ਲਾਚਾਰਗੀ ਦਰਮਿਆਂ ਆਮਦਮ ॥

ਬ ਤਦਬੀਰਿ ਤੀਰੋ ਤੁਫੰਗ ਆਮਦਮ ॥੨੧॥

(ਦਸਮ ਗ੍ਰੰਥ, ਅੰਗ ੧੩੮੯)

B laachaaragi darmiya aamadam.

B tadbir teero tufang aamadam.21.

I was compelled to join battle in the field. I made a strategy to fight with the bows and muskets and proceeded to fight; (21)

After becoming helpless and under compulsion, I have taken up arms. It is my compulsion and not pleasure. What is the compulsion? Guru ji explains in the second couplet:-

ਚੁ ਕਾਰ ਅਜ ਹਮਰ ਹੀਲਤੇ ਦਰ ਗੁਜਸ਼ਤ ॥

ਹਲਾਲ ਅਸਤ ਬੁਰਦਨ ਬ ਸ਼ਮਸ਼ੀਰ ਦਸਤ ॥ ੨੨ ॥ (ਦਸਮ ਗ੍ਰੰਥ, ਅੰਗ ੧੩੮੯)

chu kaar az hamah heelatae dar guzashat.
halaal asat burdan b shamasheer dasat.22.

*When an affair outstrips all machinations;
It is legitimate to grip the hilt of the sword.(22)*

If the tyrant does not stop his steps even after requesting with folded hands and he tyrannizes and subjugates the oppressed people and even kills them, then I would thrash him and smash his hands to put an end to his oppressive steps. I consider this action legitimate and justified. To take up arms in such circumstances is warranted to save the oppressed from the oppressor. Such views had been bestowed to the Indian people by Guru Gobind Singh Sahib. That is why Poet Santokh Singh ji had said:-

Culture of the country had been saved.

Ancient model of the country had been saved.

Land of the supermen had been saved.

Land of the saints had been saved.

This is the bestowal of respected Guru Gobind Singh ji. He continued to distribute such bestowals. Then he realized that Sikh has become warrior and saint had become soldier. The icon of Sikh and Singh has become complete and perfect. The union of cow and lion has taken place. Gentleness of the cow and the bravery of the lion is dripping from the inner self of this saint. He has really acquired the right to enter the Divine Temple. He has become perfect. Therefore another surname, "Khalsa" was given to him. It is the word of Persian language which means pure and sanctified. To be only a cow is improper. There is gentleness in the cow, but any one can milk her by tying her hind legs. Any one can beat and tie her by a rope to a peg by catching her horn. Though lion is brave yet it is his nature to shear and tear the oppressed animals and eat them. In this estimation, both the cow and the lion are not sanctified. When cowardice of the cow and cruelty of the lion cease to exist from their inner selves, this is the union of cow and lion. This is the union of saint and Singh. This is the

union of the saint and the soldier. On seeing this union, Guru Gobind Singh ji named this union "Khalsa". He has become pure. Guru ji has elucidated "Khalsa" in his own words like this:-

ਪੂਰਨ ਜੋਤ ਜਗੈ ਘਟ ਮੈ ਤਬ ਖਾਲਸ ਤਾਹਿ ਨਖਾਲਸ ਜਾਨੈ ॥
 ਜਾਗਤਿ ਜੋਤਿ ਜਪੈ ਨਿਸ ਬਾਸੁਰ ਏਕ ਬਿਨਾ ਮਨ ਨੈਕ ਨ ਆਨੈ ॥
 ਪੂਰਨ ਪ੍ਰੇਮ ਪ੍ਰਤੀਤ ਸਜੈ ਬ੍ਰਤ ਗੋਰ ਮਝੀ ਮੱਠ ਭੂਲ ਨ ਮਾਨੈ ॥
 ਤੀਰਥ ਦਾਨ ਦਇਆ ਤਪ ਸੰਜਮ ਏਕ ਬਿਨਾ ਨਹਿ ਏਕ ਪਛਾਨੈ ॥

(ਦਸਮ ਗ੍ਰੰਥ, ਅੰਗ ੭੧੨)

puran jot jagai ghatt mai tab khalas taahi nakhaalas jaanai.
 jaagat jot japai nis baasur eaek binaa man naik na aanai.
 puran praem prateet sajai
 brat gor marrahee math bhool na maanai.
 teerath daan daiaa tap sanjam
 eaek bina neh eaek pachhaanai.

Such a man, in whose heart shines the full Divinely Radiant Light is a true a pure Khalsa. He the Khalsa meditates on the Ever-radiant Light, day and night, and rejects all else but the one Lord from the mind. He decorates himself with perfect love and faith, and believes not in fasts, tombs, crematoriums and hermit cells, even by mistake. He knows none except the one Lord in the performance of acts of pilgrimage, charities, compassion, austerities and self-control.

Complete love with all. When one Lord is seen in the diversity of the entire Universe (complete love) then only he is pure, chaste, and sanctified and is Khalsa. Only then he is saint-soldier. His being a soldier is for the protection of the country, protection of the oppressed and protection of the Dharam. His being a saint is for communing with God and for philanthropy. By rectifying and adorning such a perfect icon, this was named "Singh", "Khalsa". Guru Nanak Dev ji had created this icon and Guru Gobind Singh ji had adorned this icon. After creation, this icon was named "Sikh". The adorned icon was named "Singh", "Khalsa". Guru Nanak Dev ji had founded and created this icon. But adornment and finishing touch was bestowed by Guru Gobind Singh Sahib. To bring any revolution struggle has to be done. To transmute stone into icon, some extra pieces have to be removed. Icon exists in the stone. It has to be manifested by removing extra pieces. To be a saint and soldier is hidden within the man. Some

surplus thoughts are to be set aside and refined views are to be presented so that the living man may be able to become Divine effigy. The artist presents Icon of God by shaping it from the stone. But he, who after removing extra thoughts from his life and by keeping adorned and rectified thoughts, manifests Divine Image, is called saint and Bhagat. Bhagats are God-like. Saints resemble God. Bhagat Kabir ji has declared:-

ਅਬ ਤਉ ਜਾਇ ਚਢੇ ਸਿੰਘਾਸਨਿ ਮਿਲੇ ਹੈ ਸਾਰਿੰਗਪਾਨੀ ॥

ਰਾਮ ਕਬੀਰਾ ਏਕ ਭਏ ਹੈ ਕੋਇ ਨ ਸਕੈ ਪਛਾਨੀ ॥

(ਅੰਗ ੯੬੯)

Ab tau jaae chadhae singhaasan milae hai saaringpaani.

Raam Kabira eaek bhae hai koe na sakai pachhaani.6.3.

Now, I have mounted to the throne of the Lord; I have met the Lord, the Sustainer of the World. The Lord and Kabir have become one. No one can tell them apart.6.3.

Kabir and Ram have become identical. Saints are a form of God only:-

ਰਾਮ ਸੰਤ ਮਹਿ ਭੇਦੁ ਕਿਛੁ ਨਾਹੀ ਏਕੁ ਜਨੁ ਕਈ ਮਹਿ ਲਾਖ ਕਰੋਰੀ ॥

(ਅੰਗ ੨੦੮)

Ram sant meh bhaed kichh naahi

eaek jan kae mah laakh karori.

Between the Lord and His Saint, there is no difference at all. Among hundreds of thousands and millions, there is scarcely one humble being.

Guru ji says here that saints are the form of God. In this way man has been transmuted into the form of God and then surname "Khalsa" had been bestowed. After entrusting Guruship to Guru Granth Sahib at Hazoor Sahib (in Nanded, Maharashtra state), when Guru Gobind Singh ji was about to bid adieu to this world, then the Sikhs requested Guru ji how to have your glimpse. Your body is very loving. It is alright that Guru Granth Sahib is Guru'Jyot and would commune with God, but your physical appearance has been very pleasant. At that time, Guru ji said:-

ਸਿਖ ਸੋ ਰਹਿਤ ਪੰਚ ਜੋ ਮਿਲੇ। ਮਮ ਸਰੂਪ ਸੋ ਜਾਨੋ ਭਲੇ।

ਸਿਖ ਪੰਚੋ ਮੇਂ ਮੇਰੇ ਵਾਸਾ। ਪੂਰਨ ਕਰੋ ਧਰੋ ਜਿਹ ਆਸਾ।

Sikh so rehat panch jo milain, mum saroop so jaano bhaley.
Sikh panchon main mero vaasa, pooran karon dharon jih aasa.

Five Singhs who strictly adhere to Sikh code of conduct and in every particle of whose bodies, Gurbani dwells and whose bodies are adorned with five Kakaars (Five outward symbols: comb, drawers, steel bangle, sword and untrimmed hair), if such five Singhs are met, then consider that it is my (Guru ji's) vision only. Vision of Khalsa is the vision of Guru Gobind Singh ji. Vision of Guru Gobind Singh Sahib is the vision of Khalsa, vision of Guru-jyoti. Listening to Shabad (God's Name) is the vision of Sri Guru Granth Sahib, the vision of Guru-jyoti and Divine Jyoti. After giving this sermon and Divine message, Guru Gobind Singh Sahib had bidden farewell to the world at Hazoor Sahib and had mingled with the eternal Light and had made Sri Guru Granth Sahib ji as the eternal Guide. Guru Nanak Dev ji had said:-

ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥

(ਅੰਗ ੯੪੬)

sabad guru surat dhun chaela.

The Shabad is the Guru, upon whom I lovingly focus my consciousness; I am the chaylaa, the disciple.

But Guru Gobind Singh Sahib had communed Sikhs with the Shabad and told that you have become perfect, pure and saint-soldier. Sri Guru Granth Sahib ji would give you social, religious and political guidance. For getting any guidance, you bow to Sri Guru Granth Sahib and take "Wak" (Reading of the Shabad at the top of the left-hand page). Then Guru ji bade farewell to the Khalsa with folded hands.

It is very difficult to describe the greatness and grandeur of respected Guru Granth Sahib ji in words. Even then it has been said about Sri Guru Granth Sahib ji like this:-

ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ ॥

(ਅੰਗ ੧੨੨੬)

pothi parmaesar ka thaana.

This Holy Book is the home of the Transcendent Lord God.

This manifestation of Sri Guru Granth Sahib ji is the appearance of God. In each and every word there is Divine Knowledge and God exists in Divine Knowledge. As Sun exists in the sunlight and sunlight exists in Sun. It is right that light exists due to Sun. Divine Knowledge is due to God only. Therefore Guru ji says:-

ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੋ ॥ (ਅੰਗ ੭੨੨)

jaisi mai aavai khasam ki bani taisarraa kari gian vae lalo.

*As the Word of the Forgiving Lord comes to me, so do I express it,
O Lalo.*

I have described such Divine Knowledge as God's Words have been revealed. I have presented the same words before the world. God manifests in each and every word. But understanding and faith is required. The writer is trying to explain the manner in which Sri Guru Granth Sahib is causing us to understand, according to his low intelligence. Henceforth the grandeur of Sri Guru Granth Sahib would be explained.

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The Greatness of Respected Sri Guru Granth Sahib Ji

ਗੁਰੂ ਗ੍ਰੰਥ ਜੀ ਮਾਨਿਓ ਪ੍ਰਗਟ ਗੁਰਾਂ ਕੀ ਦੇਹ।

ਜੋ ਪ੍ਰਭ ਕੋ ਮਿਲਬੋ ਚਹੈ ਖੋਜ ਸ਼ਬਦ ਮਹਿ ਲੇਹ।

Guru Granth Ji maanio pragat Guran ki deh,

Jo Prabh ko milbo chahai khoj Shabad meh leh.

Science and knowledge are saying that there had been all-pervading darkness before the creation of the Universe upto endless time. It is very difficult to measure this period in the time since there was no time. The time is known due to day and night. In that period, there were no days and nights. There was only haze spreading on all sides and it had existed for a very long period. In that haze a big bang had taken place. That sound was (ੴਕਾਰ) Onkaar:-

ੴਕਾਰ ਆਦਿ। ਕਥਨੀ ਅਨਾਦਿ।

(ਜਾਪੁ ਸਾਹਿਬ)

ouankaar aad. kathni anaad.

That had been the utterance without beginning. That was the first Word. From this word (Shabad) the universe had come into existence:-

ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥ ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥

(ਅੰਗ ੩)

keeta pasaaoo eaeko kavaao.

tis tae hoeae lakh dareeaaoo.

*You created the vast expanse of the Universe with One Word!
Hundreds of thousands of rivers began to flow.*

In science it is called "Big Bang Theory".

Nearly all concur with this theoretical point. According to Christianity, universe came into existence with the sound called "Logos" (ਸ਼ਬਦ-ਬ੍ਰਹਮ). According to Islam, the universe was created with the sound named "Kun (ਕੁਨ). The universe came into existence with the sound of (ੴਕਾਰ) Onkaar according to Guru Nanak Dev ji, Guru Gobind Singh ji, Bhagat Kabir ji, Swami Mahavir ji and more

than half the Rishis (learned persons) of India. Others also tell that the creation had taken place from Shabad (Word). But half the people name the Word (ੴ) 'Om'. The other half call the Word (ੴਕਾਰ) Onkaar. Whatever it may be, the creation had taken place from Word (Shabad). God is of "Splendour Form" (ਪ੍ਰਕਾਸ਼ ਰੂਪ). Word came from Him. World was created from Word (Shabad).

keeta pasaaoo eaeko kavaao.

tis tae hoeae lakh dareeaaoo.

This body has come from the parents and the parts of the parents exist in the body:-

ਮਾ ਕੀ ਰਕਤੁ ਪਿਤਾ ਬਿੰਦੁ ਧਾਰਾ ॥

(ਅੰਗ ੧੦੨੨)

Maa ki rakat pita bind dhaara.

From the union of the mother's egg and the father's sperm,

ਪਾਨੀ ਮੈਲਾ ਮਾਟੀ ਗੋਰੀ ॥ ਇਸ ਮਾਟੀ ਕੀ ਪੁਤਰੀ ਜੋਰੀ ॥ ੧ ॥

(ਅੰਗ ੩੩੬)

paani maila maatti gori. eis maatti ki putari jori. 1.

The water of the sperm is cloudy, and the egg of the ovary is crimson. From this clay, the puppet is fashioned. 1.

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ਰਕਤੁ ਬਿੰਦੁ ਕਰਿ ਨਿੰਮਿਆ ਅਗਨਿ ਉਦਰ ਮਝਾਰਿ ॥

(ਅੰਗ ੭੦੬)

rakat bind kar ninmia agan udar majhaar.

From egg and sperm, you were conceived, and placed in the fire of the womb.

The structure of the body has been made from blood and semen. The parts of the mother and the father exist in the body. If the world has come up from the Word, then this word exists in the world. That is not a Aahat (ਆਹਤ) word, rather it is Anahad (ਅਨਾਹਦ). Aahat sound is produced when two things strike each other, as the sound comes when both hands are clapped, and not with one. Stone strikes a stone, metal strikes a metal, one thing strikes the other thing. Sound produced by this striking is called Aahat (ਆਹਤ) word. Our ears hear this sound. Anahad Shabad has come directly from God, and it has not been produced by the striking of two things. This is not Aahat Shabad. The Anahad Shabad is widespread and the world has come from this. Shabad (word) has come from Splendour and the world has come from Shabad. God is Omnipresent in the world in the form of

Splendour. Guru is present in the world in the form of Shabad. Both these forms of God are Omnipresent. If this is to be measured, weighed and understood with any distinction, then it can be described like this. Who is God in the form of Splendour, the same is Guru in the form of Shabad. Who is Guru in the form of Shabad, the same is God in the form of Splendour. God is Abode in the form of Splendour. Guru is Door in the form of Shabad. Door and Abode. To enter the Abode, one has to first come at the door. Door is at first. For taking the attention upto God, at first one has to come at the Door of God. Shabad is Door. The attention has to be communed with some sound and Splendour would appear. Therefore Guru ji says:-

ਨਾਨਕ ਸੋਧੇ ਸਿੰਮ੍ਰਿਤਿ ਬੇਦ ॥ ਪਾਰਬ੍ਰਹਮ ਗੁਰ ਨਾਹੀ ਭੇਦ ॥ ੪ ॥

Nanak sodhae simrit baed. paarbraham gur naahi bhaed.4.

Nanak has studied the Simritees and the Vedas. There is no difference between the Supreme Lord God and the Guru.4.

The Shabad that has come from God is Anahad and not Ahat. Music teachers explain. Ahat sounds (ਆਹਤ ਧੁਨੀਆਂ) like this: Tat (ਤਤ), Vit (ਵਿਤ), Ghan (ਘਣ), Naad (ਨਾਦ) and Sughar (ਸੁਘਰ). The explanation of these five sounds is like this:-

ਤਤ ਤੰਤੀ ਵਿਤ ਚਰਮ ਕਾ ਘਣ ਕਾਸੀ ਕਾ ਜਾਣ।

ਨਾਦ ਸ਼ਬਦ ਘਟ ਕੋ ਕਹੈ, ਸੁਘਰ ਸੁਆਸ ਪਹਿਚਾਨ।

tat tanti vitt charm ka ghan kaasi ka jaan,

naad shabad ghat ko kahain, sughar suaas pehchaan.

The sound produced by stringed instruments, is called "Tat" (ਤਤ). The sound produced by leather topped instruments (like drum) on striking, is called "Vit" (ਵਿਤ). The Sound produced by striking one metal with the other, is called Ghan (ਘਣ). The Sound produced on tapping an earthen pitcher (ਘੜਾ) is called Naad (ਨਾਦ). The sound produced on puffing air is called Sughar (ਸੁਘਰ). For example: conch, clarion or musical pipe, Phaneeri (ਫਨੀਰੀ), Trumpet (ਨਰਸਿੰਗਾ), Harmonium and Flute (ਮੁਰਲੀ), etc. Sound is produced when air is blown in these instruments. These five sounds are 'Ahat'. The sounds, which are heard by the ears, are of seven types but are Ahat Shabad.

Universe has come into existence from "Anahad Shabad". Anahad has come from Splendour, i.e., from God. The entire Divine Knowledge is in the Anahad Shabad. The mortification of Dharam is

to quieten the mind. As the mind quietens, Anahad becomes audible. This Anahad is musical:-

ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਵਾਵਣਹਾਰੇ ॥

ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ ਕੇਤੇ ਗਾਵਣਹਾਰੇ ॥

(ਜਪੁਜੀ ਸਾਹਿਬ)

vajae naad anaek asankha kaetae vaavanhaarae.

kaetae raag pari sio kehian kaetae gaavanhaarae.

The Sound-current of the Naad vibrates there, and countless musicians play on all sorts of instruments there. So many Ragas, so many musicians singing there.

This Anahad is Divine Sound and being musical, it makes the listener elated and wonderous. God is Omnipresent. His Word is also pervasive. His power of listening and seeing is widespread. We can establish link with Perfect God at any place and at any time because we have not lost Him nor we can loose. We have only forgotten Him. We have to recall Him and we have to meditate on His Name. God is Omnipresent. Bhai Sahib, Bhai Nand Lal ji says:-

ਬ੍ਰਹਮਨ ਮੁਸ਼ਤਾਕਿ ਬੁੱਤ ਜਾਹਿਦ ਫਿਦਾਇ ਖਾਨ ਝਾਹ।

ਹਰ ਕੁਜਾ ਜਾਮਿ ਮੁਹੱਬਤ ਦੀਦਾਅਮ ਸਰਸ਼ਾਰ ਅਸਤ।

(ਗਜਲ ੬)

Brahman mushtaake butt zaahid fidaae khaankaah.

Har kuza jaame muhabat didaaim sarshaar ast.

This is not an extra ordinary game that Sikh world is worshipping "Shabad-Guru". Since the ancient times, every saint has said that there is "Shabad-Brahm". Universe has come into existence from Shabad. On communing with Shabad, one reaches upto the Door and he would then reach His Abode also. Man has to make efforts to reach upto the Door. The attention is to be communed with Shabad. The rest is the job of Shabad and would spread Splendour. Shabad would do Illumination. Such a logic is presented that the form of Sri Guru Granth Sahib is an idol and bowing is done to the paper. Bhagat Ravi Dass ji has very nicely elucidated this point:-

ਤਰ ਤਾਰਿ ਅਪਵਿਤ੍ਰ ਕਰਿ ਮਾਨੀਐ ਰੇ ਜੈਸੇ ਕਾਗਰਾ ਕਰਤ ਬੀਚਾਰੰ ॥

(ਅੰਗ ੧੨੯੩)

tar taar apvitar kar maaneeai rae jaisae kaagra karat bichaarang.

The palmyra palm tree is considered impure, and so its leaves are considered impure as well.

The toddy tree is considered impure by the scripturalists. The liquid coming out from this tree is intoxicating like wine. Due to this reason it is considered impure. In the olden times paper was made by hand from the saw-dust of toddy wood. Now-a-days it is prepared from bamboo or grass. Therefore bamboo, grass and toddy are not venerable. Bhagat Ravi Dass ji rightly said, "**tar taar apvitar kar maaneeai rae jaisae kaagra karat bichaarang.**" If toddy tree is not sanctified, then paper made of it is also not sanctified. Bamboo and grass are also not worshipped. Paper made from these is also not venerable. Top-class Bhagat Ravi Dass ji tells that:-

ਤਰ ਤਾਰਿ ਅਪਵਿਤ੍ਰ ਕਰਿ ਮਾਨੀਐ ਰੇ ਜੈਸੇ ਕਾਗਰਾ ਕਰਤ ਬੀਚਾਰੰ ॥
ਭਗਤਿ ਭਾਗਉਤੁ ਲਿਖੀਐ ਤਿਹ ਊਪਰੇ ਪੂਜੀਐ ਕਰਿ ਨਮਸਕਾਰੰ ॥ ੨ ॥

(ਅੰਗ ੧੨੯੩)

tar taar apvitar kar maaneeai rae jaisae kaagra karat bichaarang.
bhagat bhagout likhiai tih ooparae pujiai kar namaskaarang.2.

The palmyra palm tree is considered impure, and so its leaves are considered impure as well. But if devotional prayers are written on paper made from its leaves, then people bow in reverence and worship before it.2.

When eulogy of God is written on this paper, then this paper becomes venerable. It is not the worship of the paper. Rather it is the worship of those letters in which Divine Knowledge has been written. Paper can be blank or improper words can be written on this. Gur Shabad can also be written on this.

Paper is just clothes and nothing else. Clothes are worn by thief as well as saint. Clothes are worn by king as well as common people. Clothes are worn by beneficent as well as wicked. Stories of sex, murders and espionage can be written on paper. Method of communing with God can also be written. When Divine Knowledge is written on the paper, then that paper becomes worth worshipping:-

bhagat bhagout likhiai tih ooparae
.pujiai kar namaskarang.2.

Whether this Shabad is written on paper or wall, it is venerable and it gives motivations.

Some logical persons say that Guru Granth Sahib does not speak itself, we have to cause to speak. We are elucidating and we are causing to hear. Therefore we are Guru. Second, how is speaker a

guru? The answer to both these arguments is like this. When any corporeal saint, mahant and guru is speaking and giving sermon, then whether sermon or preacher is to be kept in the mind. If preacher is to be kept in the mind, then there is no need to listen the precept. Preacher is only a body made of five elements. There are millions of such bodies and the life would not change with him. If the precept is to be kept in the mind, then it becomes clear that life would transmute with the precept:-

ਸੁਨਿ ਉਪਦੇਸੁ ਹਿਰਦੈ ਬਸਾਵਹੁ ॥ ਮਨ ਇਛੈ ਨਾਨਕ ਫਲ ਪਾਵਹੁ ॥ ੫ ॥

(ਅੰਗ ੨੯੩)

sun updaes hiradhai basaavahu.

man eichhae Nanak fal paavahu.5.

Listen to the Teachings, and enshrine them in your heart.

O Nanak, you shall obtain the fruits of your mind's desires.5.

Keep the sermon in the mind. It is alright the preceptor is honourable. The thirst would be quenched by water only. But it is a separate matter whether the water has been obtained from pitcher or bottle or tank or river. That land is respectable on which the river is flowing. That place is honourable where the tank exists. That pitcher is greeted where from water has been obtained. But thirst is quenched by water only. If the pitcher is empty and there is no water in the tank and river, then how the thirst would be quenched. The thirsty person can even die. Spiritual welfare and bliss are received from Divine Knowledge. This knowledge may be obtained either from an individual or from the matter written on paper. Only Divine Knowledge is Guru:-

ਗਿਆਨ ਗੁਰੂ ਆਤਮ ਉਪਦੇਸਹੁ ਨਾਮ ਬਿਭੂਤ ਲਗਾਓ ॥ ੧ ॥

(ਦਸਮ ਗ੍ਰੰਥ, ਅੰਗ ੭੦੯)

giaan guru aatam updaesahu naam bibhoot lagaaou.1.

Knowledge is Guru and give sermon to your mind and make this mind God-like with the help of the knowledge. Since the entire Divine Knowledge comes from God, therefore God is Guru. God is Original and Eternal Guru. When one Sufi saint of Kandhar had asked one question from Guru Nanak Dev ji:-

ਰਹਨੁਮਾਇ ਤੋ ਕੀਸਤ?

Rehanumaai tou kisaat?

Who is your Guide? From whom you have taken this motivation?

Guru ji had replied in two words:-

ਖੁਦਾਵੰਦ

Khudaawand.

God is my Guru. Why?

If the world changes due to knowledge, then all the knowledge comes from God. When someone describes such a knowledge with his tongue, then he does not claim that these are my words. Guru Nanak Dev ji says:-

ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੋ ॥

(ਅੰਗ ੭੨੨)

jaisi mai aavai khasam ki baani taisarraa kari giaan vae laalo.

As the Word of the Forgiving Lord comes to me, so do I express it, O Lalo.

Guru Gobind Singh ji also says:-

ਜੋ ਨਿਜ ਪ੍ਰਭ ਮੋ ਸੋ ਕਹਾ ਸੋ ਕਹਿਹੋ ਜਗ ਮਾਹਿ ॥

ਜੋ ਤਿਹ ਪ੍ਰਭ ਕੋ ਧਿਆਇ ਹੈ ਅੰਤ ਸੁਰਗ ਕੋ ਜਾਹਿ ॥ (ਦਸਮ ਗ੍ਰੰਥ, ਅੰਗ ੧੩੬)

jo nij prabh mo so keha so kehiho jag maahi.

jo tih prabh ko dhiaae hai ant surag ko jaahi.59.

Whatever my Lord God said to me, I am going to narrate the same to the people of the world. Those (good persons) who meditate on the Name of the Immortal Lord, will ultimately go to heaven.(59)

Whatever God has told, I am narrating to the world. When Hazrat Mohammad Sahib had got engrossed in deep meditation for the first time, shivering started in the body and the condition of the body became astonishing. The body was covered with blanket. Some words were uttered with melodious throat. Holy Quran came into existence. On hearing these words, Hazrat Khadeeja told Hazrat Mohammad Sahib with folded hands, Hazrat! These can not be your words since he was not educated. Hazrat Mohammad Sahib replied to Hazrat Khadeeja that her estimation was correct, Mohammad had become silent, it was not known what God was speaking.

Guru Nanak Dev ji says:-

ਹਉ ਆਪਹੁ ਬੋਲਿ ਨ ਜਾਣਦਾ ਮੈ ਕਹਿਆ ਸਭੁ ਹੁਕਮਾਉ ਜੀਉ ॥ (ਅੰਗ ੭੬੩)

ho aapahu bol na jaanda mai kehia sabh hukmaao jeeo.

By myself, I do not even know how to speak;

I speak all that the Lord commands.

I do not know speaking, it is not known what God is speaking. Whose mind becomes quite, the words coming out of their mouth are those of God. Such words are path-finders and are means to commune with God. There are three stages of life through which we pass: Childhood, Youth and Old age. Similarly there are three stages in the religion-Childhood, Adult-hood and Elderliness.

There is elderliness of religion also. Here the question arises when there were no scriptures and religious guides, at that time were there no religious persons who were communed with God. According to history, there were. Prehlad had communed with God during the Golden age (Era of Truth, Sat Yug). The super-humans, Sri Rama, Sri Krishna and Guru Nanak Dev ji had appeared afterwards.

The history of religious temples is also not very old. According to one estimate, there were no Sanatan Dharam temples earlier to three thousand and five hundred years. Twenty-four hundred years ago, there were no Buddhist Monasteries. According to one estimation there were no churches nineteen hundred years ago. There were no mosques before thirteen hundred years and no Gurudwaras before five hundred years.

History of super humans is also not very old. Sri Rama was not there five thousand years ago. Sri Krishna had not existed three thousand and five hundred years ago. Two thousand and five hundred years ago, Mahatma Budh and Swami Mahavir were not present. Hazrat Mohammad was not there fourteen hundred years ago. Before five and a half hundred years Guru Nanak Dev ji was not there in this world. Before these Gurus, Prophets and Super humans had Bhagats not existed. Had souls communed with God not existed. They were existent. Where from they had got motivation in the absence of temples, religious places and scriptures.

History of scriptures is also not very old. As per one estimate there were no Vedas and Upnishads before five thousand years. Rishi Vyas ji had written Gita two hundred years after Sri Krishna. We can roughly say that Gita had also not existed three and a half thousand years ago. The sayings of Mahatma Budh were written in Cylone six

hundred years after him by Boudh Bhikhshus after gathering the matter and named this Dhanpad. As such Dhanpad had not existed nineteen and a half hundred years ago. Quran Shariff had not existed thirteen and a half hundred years ago. Bible was not there fifteen hundred years ago. The disciples of Christ gathered his sayings five hundred years after him and wrote. Nearly four hundred years ago respected Sri Guru Granth Sahib ji had not existed.

The history of scriptures, temples and super humans is not very old. But the Universe had existed billions of years ago. Therefore it can be accepted that religion is only five thousand years old. Not so! People had been religious since the ancient times. There had existed souls communed with God. Then the question is that wherefrom they had got motivation. Guru Nanak Dev ji cause us to understand by saying:-

ਕਰਤੇ ਕੁਦਰਤੀ ਮੁਸਤਾਕੁ ॥

(ਅੰਗ ੭੨੪)

kartae kudaratī mustaak.

O Creator, through Your creative potency, I am in love with You.

'O' God! I have recalled You by seeing nature. Since there is nature, so there is God also present. 'O' Artist! By looking at the painting You have come to mind. Therefore Guru Nanak Dev ji says:-

ਬਲਿਹਾਰੀ ਕੁਦਰਤਿ ਵਸਿਆ ॥ ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਈ ਲਖਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥

(ਅੰਗ ੭੨੪)

balihaari kudrat vasia. taera ant na jaaee lakhiaa.1.rehaao.

I am a sacrifice to Your almighty creative power which is pervading everywhere. Your limits cannot be known.1.Pause.

I am a sacrifice to nature, on seeing which God has come to mind. Guru Gobind Singh ji describe this in this way:-

ਕਹੂੰ ਫੂਲ ਹੈਕੈ ਭਲੇ ਰਾਜ ਫੂਲੇ ॥

ਕਹੂੰ ਭਵਰ ਹੈਕੈ ਭਲੀਭਾਂਤਿ ਭੂਲੇ ॥

ਕਹੂੰ ਪਵਨ ਹੈਕੈ ਬਹੇ ਬੇਗਿ ਐਸੇ ॥

ਕਹੇ ਮੇ ਨ ਆਵੈ ਕਬੋ ਤਾਹਿ ਕੈਸੇ ॥ ੧੨ ॥

(ਦਸਮ ਗ੍ਰੰਥ, ਅੰਗ ੯੬)

kehun fool hvaikai bhalae raaj foolae. ੧

kehun bhavar hvaikai bhalee bhaant bhoolae.

kehun poun hvaikai behae baeg aisae.

kehae mo na aavai kathau taahi kaisae.12.

Somewhere Thou looks quite attractive like a blooming flower. Somewhere Thou transfigures into a Black Bee who is bewitched attractively (by the flowers). Somewhere transformed into wind, Thou blows with such a terrific speed, That Thou art indescribable. How can I describe Thee?(12)

‘O’ Timeless God! I see Your tenderness in blooming flowers. I see Your Splendour in Sun. I see Your stability in the mountains. I see Your flow in the rivers:-

balihaari kudrat vasia.
taera ant na jaaee lakhiaa.1.rehaao.

kartae kudarati mustaak.

Respected Guru Nanak Dev ji says at one place like this:-

ਕੁਦਰਤਿ ਕਰਿ ਕੈ ਵਸਿਆ ਸੋਇ ॥ ਵਖਤੁ ਵੀਚਾਰੇ ਸੁ ਬੰਦਾ ਹੋਇ ॥ (ਅੰਗ ੮੩)

kudrat kar kai vasiaa soe. vakhat vichaarae su banda hoe.

He created the Creative Power of the Universe, within which He dwells. One who reflects upon his allotted span of life, becomes the slave of God.

God is dwelling in nature. Bhai Gurdas ji also says like this at one place:-

ਕੁਦਰਤਿ ਨੋ ਕੁਰਬਾਨੁ ਕਾਦਰੁ ਜਾਣੀਐ ॥ (ਵਾਰਾਂ ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਅੰਗ ੩)

kudrat no kurbaan kaadar jaaniai.

Considering creation as the form of the Creator he feels to be a sacrifice unto it.

We should be a sacrifice to nature, because Creator can be identified due to nature only as Creator dwells in nature.

Such persons, who had existed since the ancient times, had got motivation from nature. Such persons are in reality religious grandees. As the child only becomes elderly, similarly when someone becomes religious grandee, then this nature and creation becomes Guru for him. The entire universe begins to look like an effigy of God:-

ਸਗਲ ਭਵਨ ਕੀ ਮੂਰਤਿ ਏਕਾ ਮੁਖਿ ਤੇਰੈ ਟਕਸਾਲਾ ॥ ੧ ॥ (ਅੰਗ ੫੯੬)

sagal bhavan ki murat eaeka mukh taerai ttaksaala.1.

Yours is the one and only form of the entire universe; Your mouth is the mint to fashion all.1.

‘O’ God! The entire universe is Your effigy and look. God has commingled in the nature as our soul has permeated in our body. God dwells in the universe, in the flowing rivers, in the waves of the ocean, in the rays of Sun, in the heights of mountains, in the thunder of clouds and in the blueness of sky. God is Omnipresent.

sagal bhavan ki murat eaeka
mukh taerai ttakasala.1.

Therefore Guru Nanak Dev ji says that since nature causes us to understand God, then God is our Guru because He has created nature. If God comes to mind on seeing nature then consider that Artist has been understood through the painting. The writer has read about one poetess. She was a dancer in the court of a king. She was a singer also. She was going sitting in a chariot. The poet of those times, namely Galib was wonder struck on seeing her. She was very beautiful having very nice features and was very impressive, having done ornamentation. The dancer comprehended that Galib was frowning upon her. She caused the chariot stopped and addressed to Galib:-

ਜੋ ਅਬਰੋਂ ਕੀ ਤੇਗੋਂ ਦੋ ਦਮ ਦੇਖਤੇ ਹੈਂ।
ਵੋ ਸਰ ਆਪਣਾ ਪਹਿਲੇ ਕਲਮ ਦੇਖਤੇ ਹੈਂ।
Jo abron ki tegain do dum daikhtey hain.
voh sir aapna pehley kalam daikhtey hain.

He was very stable and far-sighted poet. The words of the dancer hurted him. He replied:-

ਨਾ ਗਰਜ਼ ਹੈ ਤੇਰੀ, ਨਾ ਸੂਰਤ ਸੇ ਤੇਰੀ।
ਮੁਸੱਵਰ ਕੀ ਹਮ ਤੋ ਕਲਮ ਦੇਖਤੇ ਹੈਂ।
Na garaz hai teri, na surat se teri.
Musavar ki hum to kalam daikhtey hain.

Who is looking at you. I am seeing the “Painter” through His painting. I am seeing the Photographer through the photograph. On seeing the nature, if God is recalled, then consider that on seeing the portrait, the greatness of the Artist is glimmering. Bhagat Kabir ji clearly says:-

ਚਚਾ ਰਚਿਤ ਚਿਤ੍ਰ ਹੈ ਭਾਰੀ॥ ਤਜਿ ਚਿਤ੍ਰੈ ਚੇਤਹੁ ਚਿਤਕਾਰੀ॥
ਚਿਤ੍ਰ ਬਚਿਤ੍ਰ ਇਹੈ ਅਵਝੇਰਾ॥ ਤਜਿ ਚਿਤ੍ਰੈ ਚਿਤ੍ਰ ਰਾਖਿ ਚਿਤੇਰਾ॥ (ਅੰਗ ੩੪੦)

chacha rachit chitar hai bhaari. taj chitrai chaetahu chitkaari.
 chitar bachitar eihai avajhaera. taj chitrai chit raakh chitaera.12.
CHACHA: He painted the great picture of the world. Forget this picture, and remember the Painter. This wondrous painting is now the problem. Forget this picture and focus your consciousness on the Painter.12.

The whole world is a great painting. Painter is gleaming in this painting. Those persons are religiously elder who get motivation of the Creator from the nature. Those persons are adult who get motivation of God from Shabad and illuminate their minds with Shabad.

Words have got their own grandeur in the human world. The entire development of humanity has taken place with the help of words. Animals also have got voice. But only man has got words alongwith voice. Therefore all the development of man has taken place with the help of words and letters:-

ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥ ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥

ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥ ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥

(ਜਪੁ ਜੀ ਸਾਹਿਬ)

akhri naam akhri saalaah. akhri giaan geet gun gaah.

akhri likhan bolan baan. akhra sir sanjog vakhaan.

From the Word, comes the Naam; from the Word, comes Your Praise. From the Word, comes spiritual wisdom, singing the Songs of Your Glory. From the Word, come the written and spoken words and hymns. From the Word, comes destiny, written on one's forehead.

The entire play is of letters and speaking. There are five organs of perception, but tongue is greatest of all. It is seen that all the means of development are not closed for a blind man. If a blind man wants to work hard, he can progress in the world. Blind persons had been great philosophers, thinkers, poets and musicians. Blind persons had also been seen ahead in politics. Why go far. In Maha Bharat period King Dhrit Rashtra was blind. But he had ruled very efficiently. Though he was blind, yet he was expert in politics. Blind man can become politician. Even now there are also some blind ministers in many countries. Education minister of U.K. is blind and some M.P.'s are also blind. They got votes by speaking and advanced in politics. The

family lives of blind persons have also been seen. Blind persons have been good poets, politicians, musicians and Bhagats like Sur Dass. He was not capable to see the world but he had seen God. He could not see matter and forms but he had seen Formless God. Therefore blind persons can progress in every walk of life.

There is not even one person in the world history who may be a mute but may be an expert in politics or may be a poet or philosopher or thinker or musician or Bhagat. All the doors for progress by a dumb are closed. Therefore the condition of dumb is pathetic. We should have sympathy for him because he has got a few signs and every one can not understand even those signs. Therefore it is said in Punjab that only the mother of mute understands his signs and no one else understands. Therefore the mute has no friends because there is no conversation. Relations are established by talking. Where the relations are very deep, man says that we have good conversation with them. Where the relations break, man says that we are not on speaking terms with them. Enemy also sees his adversary but they do not talk. Relations are not established by seeing but these are established by speaking. There is some such speaking by which foe becomes friend, people become friends and strangers become one's own. There is some such speaking which establishes relations with the world. There are some such words which commune a person with God.

ਮੁਹੌ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥ (ਜਪੁ ਜੀ ਸਾਹਿਬ)

muhou ke bolan boleai jit sun dharai piaar.

What words can we speak to evoke His Love?

In the world first we see and then speak. In the religious world first we have to speak and meditate and then lustre and glimpse of God could be gleamed. Therefore there is great grandeur of speaking. The universe had come into existence from "Word". Therefore man can commune with God by speaking only:-

ਜਿਤੁ ਦੁਆਰੈ ਉਬਰੈ ਤਿਤੈ ਲੈਹੁ ਉਬਾਰਿ ॥ (ਅੰਗ ੮੫੩)

jit duarai ubarai titai lai hu ubaar.

Save it, and deliver it, by whatever method it takes.

We have come to this world through Shabad. Therefore our return would also be through Shabad:-

ਉਤਪਤਿ ਪਰਲਉ ਸਬਦੇ ਹੋਵੈ ॥ ਸਬਦੇ ਹੀ ਫਿਰਿ ਓਪਤਿ ਹੋਵੈ ॥ (ਅੰਗ ੧੧੭)

utpat paralo sabadae hovai. sabadae hi fir oupat hovai.

*Creation and destruction happen through the Word of the Shabad.
Through the Shabad, creation happens again.*

This Creation and destruction is happening through Word. Therefore Shabad has got great grandeur. Due to this reason, Guru Arjan Dev ji had written great exaltation of letters also in Sri Guru Granth Sahib ji. The name of one Bani is "Bawan Akhri" (ਬਾਵਨ ਅਖਰੀ). Bhagat Kabir ji has also written the greatness of letters. Respected Guru Nanak Dev ji has also written eulogy of letters under caption "Asa Mahalla ੧ Patti Likhee". Guru Amar Dass ji has also written praise of letters. Think for a while, if words are snatched away from man, then the entire development would come to a stand still. Mute can not do business, he cannot become teacher or professor nor can he do service at any place. Everything depends upon conversation. An intelligent guest can guess immediately that the relation of husband and wife are ruptured for the time being. How? They are not speaking with each other. If the conversation stops for a long time between husband and wife, then the relation breaks. All the relations depend upon talking- of the brothers, sons, parents, husband, wife, sisters and neighbours. Therefore tongue has great grandeur. If it is utilized properly, it communes us with God. Only our attention or consciousness should have link with the tongue, then Shabad communes the person with God. Due to this reason Sri Guru Granth Sahib is the repository of Shabads. Shabads are Guru. Bowing to these is bowing to God because God dwells in these Shabads. These Shabads contain Divine Knowledge and God's Name.

If someone is standing before light with folded hands, then consider he is standing before Sun. If someone is bowing to the knowledge-form Shabads, then he is bowing to God. Therefore who is not pervasive, he is not Guru and God. God is pervasive in the form of Splendour. Guru is pervasive in the form of Shabad. We can repeat any where, whether we are travelling or sitting at home or in the forest. As we start repeating God's Name or start reciting Gurbani any where, our relation with God is established. ‡

The entire development, whether it is social or religious or financial, is due to words only. Without words all relations will break, development will halt and the door of religion will be closed. The

whole activity is due to words only. Therefore Guru Nanak Dev ji says:-

ਪਵਨ ਅਰੰਭੁ ਸਤਿਗੁਰ ਮਤਿ ਵੇਲਾ ॥ ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥

(ਅੰਗ ੯੪੩)

pavan arambh satgur matt vaelaa.

sabad guru surat dhun chaelaa.

From the air came the beginning.

This is the age of the True Guru's Teachings.

The Shabad is the Guru, upon whom I lovingly focus my consciousness; I am the chaylaa, the disciple.

ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ ॥

ਗੁਰੂ ਬਾਣੀ ਕਹੈ ਸੇਵਕੁ ਜਨੁ ਮਾਨੈ ਪਰਤਖਿ ਗੁਰੂ ਨਿਸਤਾਰੇ ॥ ੫ ॥ (ਅੰਗ ੯੮੨)

baani guru guru hai baani vich baani anmrit saarae.

gur baani kahai saevak jan maanai partakh guru nistaarae.5.

The Word, the Bani is Guru, and Guru is the Bani.

Within the Bani, the Ambrosial Nectar is contained.

If His humble servant believes, and acts according to the Words of the Guru's Bani, then the Guru, in person, emancipates him.5.

Those Shabads, in which Guru and God are conspicuous, these would commune us with God in manifest form. In this connection there is one small story. As Prehlad had taken birth in the house of Harnakash. Similarly there was Zebulnisa, a darling daughter of Mughal King Aurangzeb. She was a very good poetess and also learned and scholar. She had translated some Upnishads into Persian. She had also translated some speeches of Sufi saints from Persian into Sanskrit. She was proficient in Sanskrit, Arabic and Persian. There was depth of thoughts at many places in her writings and words. When the music and singing of classical Ragas was banned because it was considered sin to study and sing classical music and songs. At that time, Zebulnisa saw a nightingale and said causing her father to hear:-

ਦਮ ਦਰ ਗਲੁ ਐਹ ਫਰਦੇ ਖੁਸ਼ ਐਹ ਅੰਧਲੀਬੇ ਨਾਦਾਂ

ਨਾਜੁਕ ਮਿਜਾਜੇ ਸ਼ਾਹਾਂ ਤਾਬੇ ਸੁਖੇ ਨਾਦਾਰਦ। ੴ

Dam dar Glu eh fardey khush eh andhlibey naadaan

Naazuk mizaajey shaahaan taabey sukhey naadaard.

'O' Nightingale! Please keep quite. The temperament of kings is very delicate. They can not hear song and music. She caused her father to realize that there is music in the chirping of birds, in the thunder of clouds, in the hissing sound of air and in each and every particle. Music is God and the voice of God. It is the food for the soul. She had described many finesses of love. It was autumn season and the leaves of the trees had fallen and the trees were bare. In the garden of roses, only dry thorns and plants were existing and there were no flowers and leaves. But the nightingale was sitting on that leave-less tree and singing. Zebulnisa told that nightingale at the time that there was no flower, seeing which you were chirping. Why you were singing in the desolate garden during autumn season. Zebulnisa is presenting to the world her own perception of love as the perception of nightingale:-

ਸ਼ੌਕੇ ਬੁਲਬੁਲ ਕਮ ਨਾ ਗਰਦਦ ਗਰ ਰਵਦ ਗੁਲ ਅਸ ਚਮਨ,

Shoukey bulbul kam na gardad gar ravad gul ass chaman

It is right that the flowers of the garden had vanished and only thorns were left. But my fondness and love for flowers had not diminished.

ਸ਼ੌਕੇ ਬੁਲਬੁਲ ਕਮ ਨਾ ਗਰਦਦ ਗਰ ਰਵਦ ਗੁਲ ਅਸ ਚਮਨ,

ਹੁਸਨ ਬੇ ਬੁਨਿਆਦ ਅਸਤ ਇਸ਼ਕ ਬੇ ਬੁਨਿਆਦ ਨੇਸਤ।

Shoukey bulbul kam na gardad gar ravad gul ass chaman

Husan be buniaad asat ishaq be buniaad nesat.

Beauty and fair complexion are perishable. But love is not perishable. Formerly I was singing on seeing the flowers. Now I am singing by remembering the flowers. In this way she had described the samples of love, knowledge and spiritual learning in her poetry. One Sufi saint was very much impressed by her. He had given an application in the court of King Aurangzeb that there was Divine Splendour in your darling daughter Zebulnisa and I want to have a glimpse of her. There is veil in Islam and Aurangzeb was supporter of the veil and so he was in fury. Since Sufi saint was there, he controlled himself and told him to come tomorrow and then he would reply.

Aurangzeb came back to the palace, but he was angry. Zebulnisa asked, "Father! Are you alright?" He gave her the application. On reading she laughed heartily. The king said, "Daughter! You have

laughed in such a way as we laugh at a fool or an insane person". Zebulnisa replied that only a fool would ask for such a demand. Aurangzeb said, "He is not fool, rather he is educated and a poet." But Zebulnisa said that one can not see speck on ones' face. A big fool can not see his own foolishness, others can see. I would write one verse below this application. He would be ashamed and would repent for making such a demand. This verse is very popular among the learned persons. This is the verse:-

ਦਰ ਸੁਖਨ ਪਿਨਹਾ ਸ਼ੁਦਮ ਦਰ ਬਰਗੇ ਗੁੱਲ ਮਾਨਿੰਦੇ ਬੂਦ
ਹਰ ਚੇ ਦੀਦਨ ਮਹਿਲਦਾਰੀ ਦਰ ਸੁਖਨ ਬੀਨਦ ਮਰਾ।

Dar sukhan pinha shudam dar bargey gull maanindey bood.
Har chey didan mehaldaari dar sukhan beenad mara.

Its purport is that there is a small garden having a high wall around it. Flowers are blooming in it but are not visible. There are roses, marigold, lotus flower, jasmine and double jasmine, but none is visible due to wall on all sides. The fragrance of the flowers have come out with the puff of the wind. The brains of two passers by have been perfumed. They said how nice fragrance of roses, jasmine and marigold has come. The second person said where are roses and marigold. The first person said that those may be some where but fragrance has come. Zebulnisa is saying that who has not seen flower in the fragrance, he has no right to have glimpse of the flower:-

Dar sukhan pinha shudam dar bargey gull maanindey bood.
Har chey didan mehaldaari dar sukhan beenad mara.

As the flowers have permeated in the fragrance, so also God has commingled in the Shabads. Fragrance is not felt if a person is suffering from catarrh. Similarly glimpse of God would not be seen due to extreme inertness and foolishness, otherwise shabads are always presenting the glimpse of God. Words always manifest God. If a person utters such a word, which is abusive, the other person gets agitated. Some words make a person angry whereas some other words make a person happy. One word magnifies the foolishness of a person. Some other word can transmute a person into Brahm Gyani (One who has realised God) and a great person.

By repeating "Ram, Ram", a person like Balmik had become illustrious. By words only relation with the world is established. By

words only man communes with God. All the grandeur of the human world is existing with the help of words and tongue. All the development is taking place with the help of the tongue, whether this development is social or religious or commercial. The development of every type is based on words. Guru Nanak Dev ji says:-

akhri naam akhri saalaah. akhri giaan geet gun gaah.
akhri likhan bolan baan. akhra sir sanjog vakhaan.

Sri Guru Granth Sahib is a store-house of such great words, ocean of Divine Knowledge, Sun of enlightenment, store-house of great flavour of Knowledge, spring of supreme bliss and a form of God. God is present in each letter, each line and each word. These words are of First Guru ji, Second Guru ji, Third Guru ji, Fourth Guru ji, Fifth Guru ji and Ninth Guru ji and of the Bhagats, Bhatts and also of two Gurbani singers: Satta and Balwand, within whom God spoke. In this way Sri Guru Granth Sahib ji is Ocean of Shabads, Divine Knowledge and bliss. On communing with Sri Guru Granth Sahib, the person gets linked to the ocean of flavours, Divine Knowledge, bliss and power. As a person is manifested by his conversation, so by mere seeing nothing is known what this man is. Only from his speaking he is known. In this way God is also manifest in His Words. Those manifest Shabads have been incorporated in respected Sri Guru Granth Sahib ji. To conjoin with Sri Guru Granth Sahib Ji is to commune with God. To commune with God is to conjoin with Sri Guru Granth Sahib Ji.

Waheguru ji ka Khalsa
Waheguru ji ki Fateh

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